A CONTINUATION OF THE Present State OF THE CONTROVERSY.

Imprimatur,

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Junii 7. 1688.

H. Maurice RR. in Chriſto P. D. *Wilhelmo* Archiep. *Cant.* a Sacr.

A

CONTINUATION

OF THE

Present State

OF THE

CONTROVERSY,

BETWEEN THE

CHURCH of *ENGLAND*,

AND THE

CHURCH of *ROME*.

BEING

A Full ACCOUNT of the BOOKS that have been of late Written on Both Sides.

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TO THE

Very REVEREND and WORTHY

THE

AUTHORS

OF THE

DISCOURSES here Collected,

IN

Defence of the Church of England.

GENTLEMEN,

AFter ſo much Pains as you have taken, and ſo much Good as by the Bleſſing of God on your Endeavours you have done to that *Church* of which I eſteem it my happineſs that I am a Member, may it be permitted to a private and obſcure hand to return you this ſmall Tribute, in acknowledgment of that Senſe which not my ſelf alone, but I dare ſay every ſingle

perſon of our *Communion* has of what we all owe to your Learning and your Integrity.

I preſent you here with a ſhort view of your own Labours; or rather, I offer to the World a ſmall *Collection* of thoſe *Diſcourſes* you have written in Defence of our Religion. And how unſuitable ſoever it may appear to uſher a few *Titles of Books* into the World under the protection of ſo many great Names, yet I am confident the Conſequence of this Undertaking cannot but be as Honourable to you all, as I heartily wiſh it may, and as I am ſure it ought to be: When it ſhall be conſider'd how vaſt a Number, and of what acurate and learned *Diſcourſes* is here compriſed, and for almoſt all which we are in the compaſs of about Three Years indebted to you.

It is indeed a matter of juſt wonder to all thoſe who are acquainted with your method of living here, how perſons engaged not only in a laborious attendance on their Parochial Cures, and a conſtant return of painful and acurate Preaching; but almoſt utterly

terly diſtracted with that multitude of other Buſineſs which in theſe laſt Years has taken up the greateſt part of your time, ſhould yet find leiſure to diſcharge all theſe, and at the ſame time to adorn the *Preſs* with ſo many *Books* as might alone have ſeemed more than enough to have employ'd your whole Induſtry.

But bleſſed be God, who has raiſed you up againſt ſuch a time as this, and given us ſo great an Earneſt of his Favour to us, that as we had never more need of Able, and Honeſt, and Firm *Guides*, than at this day; ſo I may venture to challenge any Age of the *Church*, to ſhew ſuch a Number of truly Learned, and Pious, and conſtant *Paſtors*, as the *Church of England*, and eſpecially this *City*, do's now abound with.

May your Labours and your Examples always find ſuch a ſucceſs as they deſerve, and as they have of late met with amongſt us. And ſince we cannot now have any excuſe for our *Apoſtacy* ſhould we renounce our Holy Profeſſion, after ſo much as you have done to convince even the moſt ignorant Perſons amongſt

mongſt us of the Truth and Purity of it; may we ever firmly adhere both to you and it: That when we ſhall appear before the *Great Biſhop and Paſtor of our Souls*, we may all of us give up our Accounts with joy.

This, as it is my hearty Wiſh, ſo I am perſwaded it is the ſincere Reſolution of every one of thoſe whom God has committed to your Care. And that in this Firmneſs we may be all of us eſtabliſhed more and more, ſhall be the continual Prayer of him who in all thankful Duty will ever remain,

GENTLEMEN,

Your moſt Humble

and Obedient Servant.

TO THE

READER.

AS *for thoſe who ſhall pleaſe to peruſe this* Treatiſe, *I have but very little to premiſe to them. They will here ſee an* Exact Collection, *as far as I was able to make it, of the Controverſie on both ſides between* our Divines *and* thoſe *of the* Church of Rome. *And in that, the Victory of* Truth *over* Error. *Never certainly was any* Cauſe *more entirely baffled than the* Popiſh *is at this time. Never was a* Controverſie *more fully handled, and that in ſuch a manner as to inſtruct even the meaneſt Capacities, than* This *has been in theſe laſt years. Inſomuch that now there is ſcarce a perſon amongſt us ſo ignorant, that is not able to make a Stand againſt the rudeſt Attacques of our Adverſaries. Nay, our very* Footmen *eſteem themſelves, (and I think have ſatisfied the World that they are not miſtaken) an equal match for* Jeſuits, *i. e. for thoſe who would at leaſt be thought the moſt able Men of their Party, and dropt down from Heaven on purpoſe to oppoſe the Growth of* Proteſtant Hereſie.

What others may judge of this, I cannot tell: But, for my part, I cannot but from thence conclude, That certainly the Hand of God is with us for Good. And that He who has given us this Opportunity to understand the Weakneſſes and Deceits of our Enemies; and endu'd us with ſo great and general a Reſolution never, upon any Account whatſoever, to depart from our moſt Holy Religion, will alſo crown all our future Endeavours with ſuch a Succeſs, that the Generations to come ſhall riſe up and call us Bleſſed; When they ſhall ſee our Firmneſs and our Labours in the Lord, and receive from our hands that pure *and* uncorrupted Truth, *which I am perſwaded thoſe* excellent Treatiſes *I here mention, ſhall deliver down even to the very* End of the World.

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A CONTINUATION OF THE PRESENT STATE OF THE Controverſie.

IT is now ſome time ſince it has been very much deſired, That a *Full Account* might be given to the World, of the ſeveral *Tracts* that have theſe late Years been publiſh'd on the *Points in Controverſie* between the *Church of* England, and the *Church of* Rome. The *Preſent State of the Controverſie*, ſet forth about Two years ſince, being become very Imperfect; and ſerving rather to raiſe Mens expectations of ſome further *Account* to be given of this matter, than to ſatisfie their deſires with what is there offer'd.

I will not pretend to have been ſo diligent an Obſerver of theſe Things, as not to have let many *Diſcourſes* ſlip, in ſuch a number as have appear'd on both ſides: And muſt, therefore, humbly entreat the *Repreſenter's* favour to me, if He find ſome defects in my preſent Undertaking; and that He will not impute that to a ſpirit of *Miſrepreſentation* in me, which really proceeds onely from my Ignorance or Inadvertency. What *Diſcourſes* have come to my Hands, I will faithfully give an account of; and if He, or any other for Him, will put forth an *Appendix* of what is wanting here, it will be much more to the ſatisfaction of the World,

The Caſes *againſt* Popery.

than to run over once more, his Common Place againſt me, as a *New and Upſtart ſort of Miſrepreſenter*, and fancy that the Eyes of all the World are ſet upon Him, to chaſtiſe me for my Unſincerity.

The Preſent State of the Controverſie gives an Account how the Divines of our *Church*, at the time of the late King's death, were engaged in a Deſign of publiſhing ſome *Diſcourſes* on the ſeveral *Points* in *Controverſie* between *Us* and the *Papiſts*; correſpondent to what they had done, not long before, with reference to our *Diſputes* with our *Brethren* the *Diſſenters*. And how the favourable Reception their former Attempt had met with from theſe, encouraged them to hope their Labours would not be altogether unacceptable to thoſe. But the *Catalogue* of what they have done, in purſuance of this Deſign is imperfect; and it may not be amiſs, before I proceed any farther, to give a more complete one here.

A Full Account of the Caſes *that have been publiſh'd on the* Points *diſputed between the Church of* England, *and the Church of* Rome.

I. *PRELIMINARY DISCOURSES.*

1. *A Perſwaſive to an* Ingenuous Tryal of Opinions *in Religion.*
2. *The difference of the Caſe between the* Separation of Proteſtants *from the* Church of *Rome, and the* Separation of Diſſenters *from the* Church of *England.*
3. *A* Preſervative *againſt* Popery: *Being ſome plain Directions to unlearned* Proteſtants *how to diſpute with* Romiſh Prieſts. *In Two Parts. By the Reverend Dr.* Sherlock, Maſter *of the* Temple.

I place

I place this Diſcourſe here, becauſe I do not ſee to what other *Claſs* it could more properly have been reduced, though it is but juſt now publiſh'd, and perhaps, was never deſign'd by its *learned Author*, to add to the number of this kind of *Treatiſes:* But that which is more pertinent for me here to obſerve, is, That the former part of this Undertaking ſoon met with ſuch an *Anſwer* as is now commonly given to our Books, when any at all is given, *viz.* one ſingle Sheet from Father *Sabran* the *Jeſuit*, and who is now well known by his late little Encounters of this Nature. It was called, *The* Caſes *againſt* Popery.

4. *An Anſwer to Dr.* Sherlock's Preſervative *againſt* Popery, *&c.*

To this an exact and ſolid *Anſwer* was return'd by a *Proteſtant Footman*, one *W. Giles*; and who may juſtly be offer'd to the World as an Inſtance of what uſe our late *Diſcourſes* have, or might have been, for the Inſtruction of the meaneſt Perſons in the matters in *Controverſie* between *Us*, and the *Church of* Rome. The knowledge which this ingenious and diligent Man obtain'd, being entirely due to them; and yet how conſiderable it is, I ſhall leave it to any one to judge, that will but have the Curioſity to examine his Performance. It is called,

5. *A Defence of Dr.* Sherlock's Preſervative *againſt* Popery, *in Reply to a* Jeſuit's *Anſwer: By* W. Giles, *a Proteſtant Footman, living with Madam* H. *in* Mark-lane.

This *Defence*, and the *Preface* of the Publiſher of it, did put the *Jeſuit* quite out of all Patience, and Decency; and made him forget himſelf ſo far, as once more to provoke the Reverend Dr. *Sherlock*, by publiſhing an Anſwer to *both Parts* of the *Preſervative againſt Popery*, and to the *Footman's Defence* of the *firſt*, under this Title:

The Caſes *againſt* Popery.

6. *Dr.* Sherlock's Preſervative *conſidered*, Firſt Part, *with its Defence*, &c. By *Lewis Sabran* of the Society *of* Jeſus.

This *Anſwer* was writ in ſuch a violence of Paſſion, and does charge the Reverend *Maſter of the Temple* at ſuch a rate with Ignorance, Calumny, and God knows what, that he hath at laſt condeſcended to chaſtiſe this ignorant *Jeſuit* himſelf; and the World will very ſpeedily ſee, that never Man ſet Pen to Paper with ſuch a ſtock of Ignorance and Confidence together, as this Father *Sabran*. After which, if he ſhall ſtill continue to write in ſpite both of good Learning, and of good Manners, it is to be hoped, that at leaſt we ſhall be excuſed by all thoſe who have any ſhare of either, if we do not give either our ſelves or them the trouble of any farther *Replies* to him.

A Vindication *of both Parts of the* Preſervative *againſt* Popery: *In* Anſwer *to the* Cavils *of* Lewis Sabran, *Jeſuit*. *By* William Sherlock, *D. D.* Maſter *of the* Temple.

II. *Of the* CHURCH.

1. *A Diſcourſe of the* Unity *of the* Catholic Church, *maintained in the* Church of England.
2. *A Diſcourſe about the Charge of* Novelty *upon the* Reformed Church *of* England, *made by the* Papiſts, *asking of us the Queſtion*, Where was our Religion before LUTHER?
3. *The Proteſtant* Reſolution of Faith, *being an* Anſwer *to Three* Queſtions:

[1. *How*

1. *How far we muſt depend on the* Authority *of the* Church *for the* true Senſe of Scripture?
2. *Whether a* Viſible Succeſſion *from Chriſt to this day makes a* Church *which has this* Viſible Succeſſion, *an* Infallible Interpreter of Scripture?
3. *Whether the* Church *of* England *can make out ſuch a* Viſible Succeſſion?

The Caſes *againſt* Popery.

4. *Two Diſcourſes concerning the* Neceſſity of Reformation, *with reſpect to the* Errors *and* Corruptions *of the* Church *of* Rome.

There was a Third Part intended by the Reverend and Learned Author of theſe two Diſcourſes, which is now ready for the Preſs, and will be publiſhed ere long under the ſame Title.

III. Of the *Rule of Faith.*

1. *A* Diſcourſe *about* Tradition; *ſhewing what is meant by it, and what* Tradition *is to be* received, *and what is to be* rejected?
2. *A* Diſcourſe *concerning a* Guide in matters of Faith, *with reſpect eſpecially to the* Romiſh *pretence of ſuch a one as is* Infallible.

IV. Of *Particular Points.*

1. *A* Diſcourſe *concerning the* Object *of* Religious Worſhip; *or a Scripture-proof of the unlawfulneſs of giving any* Religious Worſhip *to any other* Being *beſides the* Supreme God.
2. *A* Diſcourſe *concerning the* Devotions *of the* Church of

The Caſes *againſt* Popery.

of Rome, *eſpecially as compared with thoſe of the* Church of England: *In which it is ſhewn, that whatſoever the* Romaniſts *pretend, there is not ſo true* Devotion *among them, nor ſuch rational proviſion for it, nor Encouragement to it, as in the* Church *Eſtabliſh'd by Law amongſt us.*

3. *A* Diſcourſe *concerning the* Invocation of Saints.

4. *Of* Prayer *in an* Unknown Tongue.

5. *Of* Auricular Confeſſion *as it is preſcribed by the* Council *of* Trent.

6. *A* Diſcourſe *againſt* Tranſubſtantiation.

7. *Of the* Adoration *of the* Hoſt.

‡ Preſent State, pag. 5, 6, 7, 8.

Theſe are the ſeveral *Diſcourſes* mention'd in the former † *Catalogue*; to theſe I muſt add ſeveral others that have ſince been publiſh'd.

8. *Two* Diſcourſes *of* Purgatory, *and* Prayers for the Dead.

To which I may ſubjoyn a *Diſcourſe* juſt now publiſh'd, *viz.*

9. Purgatory *proved by Miracles*, &c.

10. *A* Diſcourſe *concerning the* Sacrifice *of the* Maſs.

11. *Of* Extreme Unction.

And here it may not be improper to obſerve, that the Author of this Accurate Diſcourſe, thought fit to premiſe to it an Addreſs to the *Vindicator* of the Biſhop of *Condom*, upon the occaſion of ſome things juſt then publiſh'd by him in his *Reply* to our *Expoſitor*, relating to this Argument; but eſpecially concerning Cardinal *Cajetan*'s confeſſing that their only Text for this pretended *Sacrament*, that of *S. James*, made nothing for it. To this the *Vindicator* gave a half-ſheet *Reply*, called,

A

A Letter from the Vindicator *of the* Biſhop *of* Condom, *to the Author of a late* Diſcourſe *concerning the* Sacrament *of* Extreme Unction.

And this produced another Letter in Reply to it, Intituled,

A Second Letter from the Author of the Diſcourſe *concerning* Extreme Unction, *to the* Vindicator *of the* Biſhop of Condom.

Which put an end to this Debate: Though the *Vindicator* made us hope for a Reply to that Excellent *Diſcourſe*; but I preſume will not eſteem himſelf obliged to be as good as his word.

12. *A Treatiſe in confutation of the* Latin Service, *practiſed, and by the Order of the* Trent Council *continu'd in the* Church of Rome.

13. *Of the* Authority *of* Councils, *and the* Rule of Faith.

14. *Of the* Celibacy *of the* Clergy.

15. *Of the incurable* Scepticiſm *of the* Church *of* Rome.

16. *A Diſcourſe concerning the* Merits of Good Works.

17. *An Hiſtorical Diſcourſe concerning the* Neceſſity *of the Miniſters* Intentions *in adminiſtring the* Sacrament.

I ſhall perhaps be look'd upon to have referr'd many *Tracts* to the number of theſe *Diſcourſes* againſt the *Papiſts*, that did not enter into the firſt deſign that was laid for them. But I know not to what Head I could ſo properly refer them, as to this; and if they help to make up the *Collection* of *Particular Points* in Debate betwixt us, it matters not by what *Occaſion*, or with what *Deſign* they were firſt compoſed.

I do

The Cases *against* Popery.

I do not know that any more of these *Treatises* have been particularly attack'd by those of the other *Communion*, except that one only against *Transubstantiation:* which having, after some years being let alone, given at last occasion to a formed Controversie' yet in Agitation, I will, before I go any farther, remark what has hitherto passed concerning it.

The first that appear'd in *Answer* to it, was a Hot *New-Convert*, under the Glorious *Title* of,

Reason *and* Authority; *or the* Motives *of a late* Protestant's Reconciliation *to the* Catholick Church; *together with* Remarks *upon some late* Discourses *against* Transubstantiation.

But the Performance was so mean, so disproportion'd to the Strength and Merits of the *Discourse* he had undertaken to attack; that it is to be presumed, the weakness of the *New Convert* obliged some more able *Controvertist* to appear as his Second; and to publish not long after a new, and better *Answer*, call'd,

Transubstantiation Defended; *and proved from Scripture, in Answer to the* First Part *of a Treatise intituled,* A Discourse against Transubstantion.

And to make all sure; a *Third* about the same time undertakes the same Cause, in a *Discourse* which he calls,

An Answer *to a* Discourse against Transubstantiation.

It is no part of my Design to give any Character of these Treatises; I will only observe, that the Second, which seems to have been written with the most care, continues still unfinish'd; the Author (whoever he be) having not yet thought fit to publish his *Second Part*. Now this I the rather remark, to satisfie those who have long expected our *Reply* to these Treatises, what has been in some measure the Cause of it; tho the multitude of other

other *Diſcourſes* that have ſince been publiſhed on this Subject, may well excuſe ſo ſmall an Omiſſion: However, ſince after almoſt a Years attendance, there is now but little Hopes of any thing more to be expected from this Antagoniſt, I may venture to promiſe the *Reader* that he ſhall not continue much longer without the *Anſwer* that has been prepared to what is already publiſhed; and which might long ſince have been finiſhed, had not the *Reverend Author* deſired to acquit himſelf of all his *Task* at the ſame time. *The* Caſes *againſt* Popery.

And this may ſerve in ſhort to have been remarked concerning the *firſt part* of this Deſign, of the *Diſcourſes* which our Divines began in the late King's time to publiſh upon the *Points* in *Controverſie* between us and the *Church* of *Rome*.

We muſt now paſs to a more troubled and perplex'd Undertaking; and endeavour to reduce to the cleareſt *Method* we can, thoſe many *Tracts* that have ſince come out in Anſwer to one another on both ſides; and the number of which is now ſo great, that it is no eaſie matter to give an exact Account of them. And for the doing of this, I ſhall conſider them not in the *Order* of their coming out, but reduce them as near as I can to the ſeveral diſtinct Subjects to which they refer.

Now the firſt Thing that began all our Late Diſputes, was the Pretence ſo much inſiſted upon, of our MISREPRESENTING the *Doctrines* and *Practices* of the *Church of Rome*: And it ſhall therefore be the firſt kind of *Diſcourſes* I will here conſider.

SECT. I.

Of the Treatiſes *that have been Publiſh'd on the* Repreſenting *and* Expounding *Controverſie.*

I. WHAT the Occaſion and Deſign of this Undertaking was, has already been remarked in the Firſt Part of the *Preſent State*: and therefore I ſhall not need to ſay any thing to it here. The *Treatiſes* that have paſſed on both ſides, may be conſulted in this following Order. Pref. State, *p.* 10.

The Repreſenting *Controverſie.*

I. *A Papiſt* Miſrepreſented *and* Repreſented.

R. *The* Doctrines *and* Practices *of the* Church of Rome *truly* Repreſented; *in Anſwer to a Book intituled, A* Papiſt Miſrepreſented *and* Repreſented, *&c.*

II. Reflections *upon the* Anſwer *to the* Papiſt Miſrepreſented, *&c.*

R. *A* Papiſt *not* Miſrepreſented *by* Proteſtants; *being a* Reply *to the* Reflections, *&c.*

III. Papiſts *proteſting againſt* Proteſtant Popery; *in Anſwer to a Diſcourſe intituled, A* Papiſt *not* Miſrepreſenred *by* Proteſtants.

R. *An Anſwer to a Diſcourſe intituled,* Papiſts proteſting againſt Proteſtant Popery; *containing a particular Examination of* Monſieur *de* Meaux's *late B. of* Condom's Expoſition *of the* Doctrines *of the* Church *of* Rome, *in the Articles of the* Invocation of Saints, *and* Worſhip of Images.

IV. *An* Amicable Accommodation *of the difference between the* Repreſenter *and the* Anſwerer, *in return to his laſt* Reply.

R. *An Anſwer to the* Amicable Accommodation *of the difference between the* Repreſenter *and the* Anſwerer.

V. *A* Reply *to the* Anſwer *to the* Amicable Accommodation.

R. *A View of the whole* Controverſie *between the* Repreſenter *and the* Anſwerer, *with an Anſwer to the* Repreſenter's *laſt* Reply.

And here the matter reſted when the firſt *State* of the *Controverſie* was publiſhed; and it was then generally believed would have

have done ſo. But the *Repreſenter* had by this time got too much aſſurance to be eaſily put out of Countenance; and tho by the longer time he took in his Anſwer to this laſt Treatiſe, than to either of the foregoing, and which his Performance ſufficiently ſhews was not for any extraordinary pains he reſolved to take in his *Reply* to it, he ſeems to have ſtruggled a little with himſelf, before he could get the better of his *Conſcience*, in going on at ſo pitiful a rate of *Vindicating* his pretences; yet at laſt there came out ſomething that was to be called an *Anſwer* to our laſt piece, in a *Preface* to a further Continuation of his unjuſt Pretences againſt us, *viz.* *The* Repreſenting *Controverſie.*

VI. *The* Papiſt Miſrepreſented *and* Repreſented; 3*d part*; *with a* Preface *containing Reflections upon two* Treatiſes; *the one*, *The* State, *the other*, *The* View *of the* Controverſie *between the* Repreſenter *and the* Anſwerer.

But to this too, the worthy *Author* of the *View of the Controverſie* ſoon returned ſuch an *Anſwer* as I find has not a little diſcompoſed the *Repreſenter*: and I believe no leſs troubles the *Vindicator* too of the Biſhop of *Condom*'s *Expoſition*, viz.

R. *An* Anſwer *to the* Repreſenter's Reflections *upon the* State *and* View *of the* Controverſie, *&c.*

To this the *Repreſenter* has now ſatisfied us, that he never intends to reply: for having lately ſet out an Anſwer to another Diſcourſe of which we ſhall ſpeak hereafter, *viz.* *The Apology for the Pulpits*: he adds triumphantly in the *Title*, that it is not only an Anſwer to that Diſcourſe, but alſo, *A Vindication of the* Repreſenter *againſt the* Stater *of the Controverſie.* But ſuch a *Vindication* as this, could certainly never have come from any other Pen but the *Repreſenter*'s: and is by the ſame figure a Reply to this *Treatiſe*, by which he heretofore told us, that his *Papiſt Repreſented and Miſrepreſented* was enough to anſwer *not only all our late Diſcourſes againſt Popery, but a great part of all the Books and Sermons that had ever been writ or preach'd* Papiſt Miſr. *part.* 3. Pref.

The Repreſenting *Controverſie.*

againſt them. The truth is, I can hardly forbear here to leave a while my deſign of purſuing the *Treatiſes* that have been Publiſhed on this Controverſie, to expoſe the Confidence of this vain Man: But ſince the worthy *Author* of that Book which he pretends to anſwer, has thought fit to give him up as a *Priviledged Perſon*; who is paſt either ſenſe of Modeſty, or hopes of being reclaimed, I ſhall pay that deference to his Judgment, as not to trouble my ſelf with any *Vindication* of his *Diſcourſe* againſt ſo trivial and occaſional an attempt againſt it. But if there be any of this *Author's Communion* who ſhall think fit in good earneſt to attack this, or any other of thoſe *Diſcourſes* which he has publiſhed againſt them, I will then take the liberty to promiſe, That tho to our great regret, the incomparable *Author* of them be now in his Grave, and no longer in a ſtate to vindicate his own Works, yet neither his Labours nor his Memory ſhall want a Defence, and let his *Adverſaries* whenever they pleaſe begin the experiment.

Dr. *Claget.*

And here I ſuppoſe we may now take a final leave of this *firſt Controverſie*; The *Papiſt Repreſented* and *Miſrepreſented.* I will only add, That ſince this firſt attempt of his began, he has carry'd it on in two other parts, under the Title of the *Catholick Repreſenter.* The ſecond of which coming out weekly in ſeveral *Chapters*, has received a very full, and I ſuppoſe a ſatisfactory Anſwer; there being no care taken to reply to what our Divines have with great care and learning return'd to it. The *third* has been conſider'd, as far as was thought neceſſary, by the Late *Worthy* and *Learned Author* of the Defence of the *State* and *View* of the *Controverſie* before mention'd. It was not long after the beginning of this, that the better to promote the ſame deſign, another Engagement of the like kind was ſet on foot, under the Title of

The Expounding *Controverſie.*

An Expoſition *of the* Doctrine *of the* Catholick Church *in matters of Controverſie.*

I need not ſay that this piece was Originally written in *French*, and publiſh'd many years ſince by the *Biſhop* then of *Condom*, now of *Meaux.* The proſecution that has been made of this matter in the Books that have been publiſh'd on both ſides, have given a very

very large Account of this to the world; and what is farther neceſſary for the underſtanding of the deſign of it, may be ſeen already ſet down in the *former part* of the * *Preſent State of the Controverſie.* I will therefore only perfect the *Catalogue* of what has paſt in this Enterprize alſo on both ſides, by adding to that already given, thoſe other Treatiſes, that have been publiſh'd ſince the former *State* was ſent abroad.

The Expounding *Controverſie.*

* Pag. 15, 16.

1. *An* Anſwer *to the* Biſhop of Condom's Expoſition, *&c. with* Reflections *upon his* Paſtoral Letter.

And concerning which, I ſhall obſerve only, what was before remark'd, that to this day no attempt has been made of returning one word in *Anſwer* to it.

2. *An* Expoſition *of the* Doctrine *of the* Church of England, *in the ſeveral Articles propoſed by the* Biſhop *of* Condom, *in his* Expoſition of the Doctrine of the Catholick Faith.

To this in a little time came out an *Anſwer* Intituled,

3. *A* Vindication *of the* Biſhop of Condom's Expoſition, *with a Letter from the ſaid* Biſhop.

And to that not long after a *Reply*, called,

4. *A* Defence *of the Expoſition of the Doctrine of the* Church of England *againſt the Exceptions of the* Biſhop *of* Condom, *and his* Vindicator.

And here this Controverſie reſted for ſome time, and it was by many ſuppoſed would have ended. But at laſt both the *Biſhop* and his *Vindicator* reſolved once more to venture into the world; and

The Expounding *Controverſie.*

and ſo after a long expectation, an *Anſwer* was publiſh'd to this laſt Treatiſe, *viz.*

5. *A* Reply *to the* Defence *of the Expoſition of the* Doctrine *of the* Church of England; *With a* Second Letter *from the Biſhop of* Meaux.

To this there have been two *Treatiſes* already return'd, and we may in ſome time expect a *Third* to be added to them, as ſoon as the Author has diſcharged himſelf of a new ‖ Adverſary, which has ſince attacked Him on another account. The *Vindicator* it is hoped will not think much of a little delay in this matter; eſpecially ſince I am Commiſſioned to promiſe him, that let Him make what haſt he will, the laſt *Part* ſhall be got ready for Him, before He has finiſh'd any reaſonable *Anſwer* to thoſe already publiſh'd.

‖ *O.W.'s* Appendix in Anſwer to the Diſcourſe of the *Real Preſence*, and *Adoration of the Hoſt.*

If it be enquired here, Wherefore this laſt *Defence* was divided into ſo many *Parts*; I preſume this account may be given of it; That the *Vindicator* having run his *Anſwer* into a greater length than the ordinary rate of theſe *Diſcourſes* uſually allows of, either no juſt *Reply* muſt have been made to it, which our *Expoſitor* was unwilling they ſhould be able to object to Him; Or if there were, He thought it would be much more acceptable to the world, as well as leſs burdenſome to Himſelf, to publiſh his *Anſwer* at ſeveral times, than to be oppreſt with ſo large a *Volume*, as it would have amounted to all together. What is already finiſh'd will be found under theſe *Titles:*

6. *A* Second Defence *of the* Expoſition *of the* Doctrine *of the* Church of England, *againſt the new Exceptions of Monſieur de* Meaux *and His* Vindicator.

Part I. *In which the Account that has been given of the Biſhop of* Meaux's Expoſition, *is fully Vindicated; the diſtinction of* Old *and* New Popery, *Hiſtorically Aſſerted; and the Doctrine of*

of the Church *of* Rome *in point of* Image-Worſhip, *more particularly conſider'd.*

Part II. *In which the* Romiſh Doctrines *concerning the* Nature *and* Object *of* Religious Worſhip: *Of the* Invocation of Saints: *and* Worſhip *of* Images *and* Reliques, *are conſider'd, and the Charge of* Idolatry *made Good againſt thoſe of the* Church *of* Rome *upon the Account of them.*

The Expounding *Controverſie.*

And thus far our *Expoſitor* has carry'd his *Reply*: whilſt the *Second* of theſe *Parts* was writing, the *Vindicator* attacked the *Firſt* according to their Modern way of *Controverſie*, in a ſheet and half; yet call'd it,

A Full Anſwer *to the* Second Defence *of the* Expoſition *of the Doctrine of the* Church of England, *in a Letter to the* Defender.

But the *Author* of the *View* of the *Controverſie* being at that time engaged in a Reply to the *Repreſenter*, and finding ſome congruity that the *Anſwer* to both of them ſhould come out together, for the reaſons given in the *Preface* to His *Treatiſe*; the *Defender* was left at liberty to go on with his deſign, and yet the *Vindicator* not ſuffer'd to complain for want of Conſideration: The *Reply* I have in part mention'd before, but I will now give the Title of it at its full length:

An Anſwer *to the* Repreſenter's *Reflections upon the* State *and* View *of the Controverſie. With a* Reply *to the* Vindicator's Full Anſwer; *ſhewing, That the* Vindicator *has utterly ruined the new deſign of* Expounding *and* Repreſenting Popery.

III. Having now given account of thoſe two principal *Controverſies* that have of late been carry'd on among us, of *Expounding* and *Repreſenting* the Points in debate betwixt us and the *Church*

The Expounding *Controverſie.*

of *Rome*; I cannot better cloſe this *Point*, than with this remark, That in a very little time after the Biſhop of *Condom*'s *Expoſition* was ſet forth by the *Vindicator*, we were alſo obliged with the Tranſlation of another of that Prelates Pieces, called,

A Paſtoral Letter *to the* New Converts *of his* Dioceſs.

It is not neceſſary to ſay that the *Biſhop* in this Piece purſu'd ſtill the deſign of his *Expoſition*. That has been already ſhewn in the *Anſwer* to it, which I before remark'd, at the end of the other *Reply* that was made to His *Expoſition*, and which ſtill continues Unanſwered. That which has made more *Noiſe* is his open declaring to the *New Converts* of his *Dioceſs*, that they *knew there had been no ſuch thing as a Perſecution in France*. And the falſeneſs and unſincerity of which declaration has been ſufficiently expoſed, both in the *former part* of the † State of the *Controverſie*; and in the *ſecond Defence* of the *Expoſition* of the *Doctrine* of the *Church of England*: And thither I ſhall remit thoſe that deſire to inform themſelves more particularly of this matter.

† Pag. 22. Sec. Defence, Anſwer to the Biſhops Letter.

Good Advice *to the* Pulpits.

IV. I ſhould here have diſmiſs'd this Argument, had not the great *Miſrepreſenter* that began this *Point*, lately purſu'd it in a new Undertaking, and of which I cannot better give an Account, than in this place. It is not long ſince, that with the old deſign of expoſing the Miniſters of the *Church of England* to the Cenſures of the World, as Men who made it their Buſineſs, at any rate, to run down *Popery*, he ſet forth a malicious *Diſcourſe*, call'd by him,

1. Good Advice *to the* Pulpits, *&c.*

In which he rakes together out of the *Sermons* publiſh'd in the laſt years of the late King's Reign, whatever he thought would ſerve to make them odious. The Deſign was well

well enough laid; and the Circumstances of the Times consider'd, it were not to be wonder'd if some things should have pass'd more hot against those of the *Church of Rome*, than was to have been wish'd. But either our *Ministers* were then, as they have always been, very moderate; or this *Author* has been a very careless Examiner of their Excesses. However his Attempt soon met with a solid Confutation, in an excellent *Treatise*, Entituled,

Good Advice *to the* Pulpits.

2. *An* Apologie *for the* Pulpits.

And in which our Divines are fully justified against his Exceptions.

To this he has lately set forth an *Answer*, call'd,

3. Pulpit-sayings; *or the Characters of the* Pulpit-Papist *examined*:

To which there is now in the Press an Answer call'd,

4. *Pulpit-Popery, True Popery.*

And hitherto has this first sort of Controversie been carried on: A second thing which has given occasion to some Disputes these late years, and which, for the Affinity it has to the foregoing, I chuse next to mention is,

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SECT. II.

Of a pretended Agreement *of the* Church of England *with the* Church of Rome.

AND this too the *Representer* is reported to have had a principal hand in. It is no very long time since a Book was publish'd in order to this end, and call'd in express terms,

Agreement *between the* C. *of* E. *and the* C. *of* R.

An Agreement *between the* Church of England *and the* Church of Rome.

I think I needed not have made any change of my former Head for this Treatiſe; there being perhaps not a more foul *Miſ-repreſentation* in the World, than what the great Chaſtiſer of *Miſrepreſenters* has made here in ſuch a pretence as this. But tho' his *Title* be General, yet the main deſign of his Book was to expoſe a *particular* perſon of our *Church*, and whom indeed they have all the reaſon in the world, if they can by any means, to run down; for I know no man that do's them and their Cauſe more miſchief, by thoſe excellent *Treatiſes* which he continues ſtill to publiſh againſt them. However both the general and the particular deſign of this new Contrivance, has been effectually anſwer'd in the two *Replies* that have come forth to it, *viz.*

Dr. Sherlock.

1. *The* Difference *between the* Church of England *and the* Church of Rome, *in Oppoſition to a late Book, intituled, An* Agreement, *&c.*
2. *A Vindication of ſome Proteſtant Principles of* Church-Unity *and* Catholic-Communion; *from the charge of Agreement with the* Church of Rome. *By Dr.* Sherlock.

But what this *Author* attempted in a more *general manner*, the *Publiſher* of *Diſcourſes* againſt us at *Oxford*, more particularly endeavour'd with reference to the *Holy Euchariſt*; in which, as he pretends, there is little or no difference between the true Sons of the *Church of England*, and thoſe of the *Other Communion:* And which therefore ſhall be the next *General* Head of *Controverſies*, to which I will now paſs, *viz.*

SECT.

Of the Real Preſence.

SECT. III.

Of the Diſputes which have paſſed theſe laſt years, concerning the Holy Euchariſt. *And here,*

I. *Concerning the* REAL PRESENCE.

THis is the *Point* in which Mr. *W.* would fain piece up a kind of *Agreement* betwixt us, though all the World ſees nothing can be more different than the Doctrine of the *Real Preſence* as taught in the *Church of England*, and that of *Tranſubſtantiation*, which is the *Real Preſence* believed in the *Church of Rome.*

But however it be, Mr. *W.* doubts not to make it appear, That our Divines have aſſerted the very ſame *Preſence* of Chriſt, in effect, in the *Euchariſt*, that the *Romaniſts* maintain; in a Treatiſe, called,

1. *Two* Diſcourſes *concerning the* Adoration *of our Bleſſed Saviour in the* Euchariſt.

And the former of which wholly purſues the *pretended Agreement* I have now been ſpeaking of.

To this there came out firſt a *London Anſwer*, in which his *Quotations* were fully examined, his *Pretences* conſider'd, and the *whole matter* largely ſtated: And in return to his Allegations of ſome of our *Church* that believed their *Real Preſence*, an Account was given of ſeveral that have lived and died in their *Communion*, that neither did nor could believe any ſuch thing. The Title of it is,

2. *A* Diſcourſe *of the* Holy-Euchariſt *in the Two great Points of the* Real Preſence, *and the* Adoration of the Hoſt.

Of the Real Preſence.

Not long after this, a Perſon of great Worth at *Oxford* publiſh'd a ſecond *Confutation* of the ſame Piece, but with this difference, That whereas the former *Diſcourſe* examined at large his *Quotations*, this chiefly conſider'd the *Principles* on which he proceeded, and the *Arguments* he brought to juſtifie his Pretences. It is called,

3. *A* Reply *to* Two Diſcourſes *lately Printed at* Oxford, *concerning the* Adoration *of our* Bleſſed Saviour *in the* Holy Euchariſt.

And here this *Controverſie* reſted till the laſt Term, when Mr. *W.* publiſhing another *Treatiſe* upon the ſame Subject, *viz.*

4. *A* Compendious Diſcourſe *on the* Euchariſt:

Added to the End of it two *Appendixes*, in Anſwer to the two *Tracts* that had been written againſt them. It appears by the Heat and Bitterneſs of theſe little *Satyrs*, how much thoſe Books had troubled him, and how unable he is to command himſelf, even there where he pretends the moſt to do it. One would have thought after what the *Repreſenter* had done, we had ſeen the height of what a licentious *Pen* could ariſe to in matters of ſuch ſeriouſneſs. But indeed this poor impotent old Man has convinced us of our Error; and ſhewn ſuch an indecent Paſſion in the menage of his Anſwer, as is much more to be *pitied* than *valued*. But I ſhall leave it to thoſe who are engaged with him, to take notice of theſe things: It is not to be doubted, but that in a little time their *Anſwers* will be finiſh'd; both the One and the Other, being, as I am inform'd, already in good forwardneſs.

II. COMMUNION *in* BOTH KINDS.

Of Communion *in* Both Kinds.

Having thus given an Account of what has paſs'd as to the *Point* of the *Real Preſence*; the next thing that naturally offer'd its ſelf, was the Doctrine of *Tranſubſtantiation*. But there has paſs'd ſo

much concerning this *Controverſie*, that I was willing before I came to that, to conſider all the leſſer Debates that have riſen relating to this *Holy Sacrament*. *Of* Communion *in* Both Kinds.

The occaſion of this Engagement was this: Monſieur *de Meaux* having ſome years ſince compoſed a famous Book upon this Argument, it was thought fit by thoſe of the *Church of Rome* to tranſlate that alſo, as well as the reſt of his *Tracts*, into our Language. Accordingly we find it to have been publiſh'd ſome time ſince, under the Title of

A Treatiſe *of* Communion *under* One Kind.

Now however it might have been ſufficient for us to have follow'd their Example, in tranſlating that moſt accurate Anſwer of the late Monſieur *Larrogne* to it; yet one of our Divines was content to give it a new Conſideration, in an excellent Book, called,

A Diſcourſe of the Communion in One Kind, *in Anſwer to a* Treatiſe *of the Biſhop of* Meaux, *of Communion*, &c.

And here this Flouriſh ended: The *Tranſlator* (whoever he was) of the *Biſhop*'s Treatiſe, looking upon himſelf to be no more obliged to defend it againſt his *Engliſh Adverſary*, than the *Biſhop* thought himſelf to be to vindicate it againſt the Attack of his *French Antagoniſts*. But tho this *Controverſie* proceeded no farther, yet the Subject has been lately again revived by a very *Learned Hand*, who having ſearched throughly into *Antiquity* as to this Point, has given us an accurate *Collection*, called,

A Demonſtration that the Church of Rome *and her* Councils *have erred; by ſhewing that the Councils of* Conſtance, Baſil, *and* Trent, *have in all their Decrees touching* Communion in One Kind, *contradicted the received Doctrine of the* Church of Chriſt.

III. *Of*

Of Tranſubſtantiation.

III. *Of* TRANSUBSTANTIATION.

And now having cleared the way of all other Debates touching this *Holy Sacrament*, we are at laſt arrived to the great *Point* in diſpute betwixt us, the Doctrine of *Tranſubſtantiation*. But how to diſpoſe of my ſelf in ſo copious a Subject, and upon which ſo many Books have been written, is hard to reſolve. I have already remarked what has paſſed on the occaſion of the *Diſcourſe of Tranſubſtantiation*, the firſt that began this Debate. The next that gave occaſion to the revival of this *Controverſie*, was the *Author* of the *Dublin* Letter: who being anſwered by the *Repreſenter* in his *Second Part*, cap. 3. a learned man of our *Communion* made good his Party in an excellent Diſcourſe, which he calls,

Tranſubſtantiation *no Doctrine of the Primitive Fathers; being a Defence of the* Dublin Letter, *&c.*

And that no pretence to *Antiquity* might remain unconſidered as to this matter, the ſame Learned Hand has ſince obliged us with a *full view* of all that can reaſonably be deſired from the Primitive Fathers as to this matter, *viz.*

A Full View *of the Doctrines and Practices of the* Ancient Church *relating to the* Euchariſt, *wholly different from thoſe of the preſent* Roman Church, *and inconſiſtent with the belief of* Tranſubſtantiation, *&c.*

2. A 2d. ſort of *Diſcourſes* there have paſs'd on this Argument, in which our *Adverſaries* of the *Roman Communion*, have made it their buſineſs to prove the *Doctrine* of the *Trinity* to be as full of *Contradictions* as that of *Tranſubſtantiation*: But whether this be more likely to make us *Papiſts* or *Socinians*, to believe the Doctrine of *Tranſubſtantiation*, or to disbelieve that of the *Trinity*, I ſhall not determine. However our *Divines* have reſolved to ſhew that there is no manner of reaſon for them to do either; and the

Tracts

Tracts that have been publiſhed on this Occaſion, are eſpecially theſe. *Of* Tranſubſtantiation.

On the Popiſh *part.*

A Dialogue between a New Catholic Convert *and a* Proteſtant, *concerning the Doctrines of the* Trinity *and* Tranſubſtantiation.

On Our Part.

1. *An Anſwer to a late* Dialogue *between a New* Catholic *Convert, and a Proteſtant*, &c.
2. *A* Second Dialogue *between a New* Catholic Convert, *and a* Proteſtant, *ſhewing why He cannot believe the* Doctrine *of* Tranſubſtantiation, *tho' he do firmly believe the* Doctrine *of the* Trinity.
3. *The Doctrine of the* Trinity *and* Tranſubſtantiation *compared as to* Scripture, Reaſon, *and* Tradition. *In a new Dialogue between a* Proteſtant *and a* Papiſt. *In 2. Parts.*
4. Tranſubſtantiation *contrary to* Scripture; *or the* Proteſtant's Anſwer to the Seeker's Requeſt.

3. Other Diſcourſes there have been in great numbers on both ſides as to this *Point*, and it ſhall ſuffice only to tranſcribe the Names of them.

Popiſh Tracts *concerning* Tranſubſtantiation.

1. *A* Seeker's *Requeſt to* Catholic Prieſts *and* Proteſtant Miniſters, *for ſatisfying his Conſcience in the Truth of what he ought to believe of the* Lords-Supper.

2. *The*

Of Tranſubſtantiation.

2. *The* Catholic Anſwer *to the* Seeker's Requeſt.
3. *The* Catholick Letter *to the* Seeker.

Proteſtant Treatiſes *againſt* Tranſubſtantiation.

1. *A Plain Repreſentation of* Tranſubſtantiation, *as it is received in the* Church of Rome.
2. *The Abſolute* Impoſſibility *of* Tranſubſtantiation *demonſtrated.*
3. *An* Hiſtorical Treatiſe *of* Tranſubſtantiation.
4. *A* Paraphraſe *with* Notes, *and a* Preface *upon the 6th Chapter of St.* John.
5. *A brief* Diſcourſe *of the* Real Preſence.
6. *The* School of the Euchariſt.
7. *Six* Conferences *concerning* Tranſubſtantiation.
8. *The* Proteſtant's Anſwer *to the* Seeker's Requeſt.
9. *The Proteſtant's Anſwer to the* Catholic Letter to the Seeker: *Or, A Vindication of the* Proteſtant's *Anſwer to the* Seeker's *Requeſt.*

To which we may add two Books, written indeed long ſince by two eminent *Biſhops* of this *Church*, but thought fit to be Reprinted again, ſince Mr. *W*'s attempts from *Oxford* about the *Real Preſence.* The Firſt is,

10. *A Brief Declaration of the Lord's Supper, written by Dr.* Nicholas Ridley *Biſhop of* London, *during his Impriſonment. With ſome Determinations and Diſputations concerning the ſame Argument, by the ſame Author.*
11. *Diallacticon Viri Boni & Literati,* &c.

I men-

I mention this Book, (tho a *Latin* one) becauſe it is a very excellent Diſcourſe written by Dr. *John Poynet* Biſhop of *Winchester* in *Edward* VI's days, and was very rarely to be met with till this Reprinting of it. *Of the* Notes *of the* Church.

SECT. VI.

Another Subject which has open'd a large field to Diſputes *between us, and has accordingly been frequently inſiſted upon, is the* CHURCH; *with reference to the* Marks, *and* Nature, *and* Prerogatives *of it.*

I. *Of the* NOTES *of the* Church.

HE muſt be very little acquainted with the late *Methods* made uſe of by thoſe of the *Church* of *Rome*, in propagating their *Religion* among us, who knows not this to have been all along their great Endeavour, to flie, as much as poſſible, all *particular Diſputes*, and keep themſelves within the general *Notions* of the *Church*: That ſo applying whatever is, or is pretended to have been ſaid of the *Church Catholic*, to their own *particular Communion*, they might more eaſily deceive unwary and ignorant Men. But in this too, as well as in all other *Points* in debate, they have not fail'd to meet enough to encounter their *Pretences*. And to the End it might be the better ſeen how vain a *Pretence* it is in them to call themſelves *Catholics*, and their *Church* the *Catholic Church*, as if (in the words of the *Prophet*) *they were alone*, and *there were none beſides them*: One of the firſt *Controverſies* to be remark'd in this *Point* is, that of the *NOTES* of the *CHURCH*; and upon which they undertake to ſhew theirs, excluſive to all others, to be the *Catholic Church* of *Chriſt Militant upon Earth*. Iſa. xlv. 6.

The former part of the *State of the Controverſie* gave an account of the beginning of theſe; how our *Divines* engaged themſelves to a *weekly conſideration* of them, till they had paſt through the lar-

Of the Notes *of the* Church.

geſt *Catalogue* we have yet had of theſe *Notes*, viz. that of Cardinal *Bellarmin*. They were then advanced to the third only, but now the whole is finiſhed; and thoſe little Exceptions which our *Adverſaries* thought fit to make to them, are fully anſwered, and they altogether compoſe a juſt *Volume*; and plainly ſhew, that were the *Church* indeed endued with all thoſe *Prerogatives* they pretend it is, yet would it ſtand them in no ſtead, ſeeing that according to their own *Notes*, the *Church* of *Rome* cannot poſſibly be the *Catholic* or *Univerſal Church*.

The *Notes* which on this occaſion have been particularly examined, are theſe.

1. An Examination of *BELLARMIN*'s Firſt Note concerning, [*The Name of Catholick.*]
2. —His Second Note, [*Antiquity.*]
3. —His Third Note, [*Duration.*]
4. —His Fourth Note, [*Amplitude or Multitude and Variety of Believers.*]
5. —His Fifth Note, [*The Succeſſion of Biſhops.*]
6. —His Sixth Note, [*Agreement in Doctrine with the Primitive Church.*]
7. —His Seventh Note, [*Union of the Members among themſelves, and with the Head.*]
8. —His Eighth Note, [*Sanctity of Doctrine.*]
9. —His Ninth Note, [*Efficacy of the Doctrine.*]
10. —His Tenth Note, [*Holineſs of Life.*]
11. —His eleventh Note, [*The Glory of Miracles.*]
12. —His Twelfth Note, [*The Light of Prophecy.*]
13. —His thirteenth Note, [*Confeſſion of Adverſaries.*]

14.—His Fourteenth Note, [*The Unhappy End of the Church's Enemies.*]

15.—His Fifteenth Note, [*Temporal Felicity.*]

Of the Notes *of the* Church.

To which is prefixed,

A Brief Diſcourſe *concerning the* Notes *of the* Church; *with ſome* Reflections *on* Cardinal *Bellarmin's* Notes.

And annexed,

A Vindication *of the* Brief Diſcourſe *concerning the* Notes *of the* Church; *in* Anſwer *to a* Late Pamphlet, *Intituled* [*The Uſe and great Moment of the Notes of the Church, as delivered by Cardinal* Bellarmin (de Notis Eccleſiæ) *Juſtified.*]

A Defence *of the* Confuter *of* Bellarmin's Second Note *of the* Church [*Antiquity*] *againſt the* Cavils *of the* Adviſer.

II. *Of the* UNITY *and* AUTHORITY *of the* Church.

Of the Unity *and* Authority *of the* Church.

This is another *Argument* that has exerciſed the Pen of a very great Perſon amongſt us: The occaſion of his entring on the Debate, was given by the publiſhing of ſome *Papers* of His late *Majeſty*, and which are in every Bodies hand, called,

1. *The two* Papers *written by the late King* Charles *the Second.*

Of the Unity *and* Authority *of the* Church.

To theſe an *Anſwer* was publiſhed, Intituled,

2. *An Anſwer to ſome* Papers *lately Printed concerning the* Authority *of the* Catholick Church *in matters of* Faith, *and the* Reformation *of the* Church of England.

It was not long before two of the other ſide appeared about the ſame time, in *defence* of the *Royal Papers:* The one very *light*, and in ſome places even *ridiculous*, and which ſhews, that the *Author*'s Talent lies towards *Controverſie* no more in *Proſe*, than it appears by the *Hind* and *Panther*, that it do's in *Verſe*; called,

3. *A Defence of the* Papers *written by the late* King *of Bleſſed Memory.*

The other, much more ſolid and grave than the former, Intituled,

4. *A* Reply *to the* Anſwer *made upon the* Three Royal Papers.

To both of which the Learned *Author* returned a moſt accurate and elaborate *Diſcourſe*, viz.

5. *A* Vindication *of the* Anſwer *to ſome late* Papers, *concerning the* Unity *and* Authority *of the* Catholic Church, *and the* Reformation *of the* Church *of* England.

And thus far this *Controverſie* proceeded: But there have been ſome other Diſcourſes beſides theſe, publiſhed on this *Subject:* In particular, the excellent *Diſcourſe* juſt publiſhed by the Reverend Dr. *Sherlock*, with this Title,

A Diſ-

A Diſcourſe concerning the Nature, Unity *and* Comunion *of the* Catholick Church: *Wherein moſt of the Controverſies relating to the Church, are briefly and plainly ſtated. Part* 1. *by* William Sherlock, *D. D. Maſter of the Temple.*

Of the Authority *and* Infallibility *of the* Church.

To theſe, for the Affinity of the *Subject*, I cannot do better than adjoin,

III. *Such other* Treatiſes *as have been publiſh'd, relating to the* AUTHORITY *and* INFALLIBILITY *of the* Church.

Where firſt I will beg leave to mention ſome ſhort *Pieces* which have paſſed betwixt a *Country Parſon*, and a *Romiſh Miſſioner*. The occaſion, as I am informed, was this: The *Miniſter* having obſerved ſome Endeavours to ſeduce his Flock, thought it his duty to give them ſome ſeaſonable directions; which he therefore publiſhed under this Title:

1. *The Country* Parſon's *Admonition to his* Pariſhioners, *with directions how to behave themſelves, when any one deſigns to ſeduce them from the* Church *of* England.

In which *Tract*, he adviſes his *Pariſhioners*, as far as poſſible, to avoid all *Diſputes* about *Religion*: But if the Importunity of others ſhall force them to it, he then directs them how to bring the matter to a ſhort iſſue, *viz.* by putting them to prove the pretended *Infallibility* of the *Church of Rome*. And this he manageth under the *Title* of,

2. *The* Plain Man's *Reply to the* Catholic Miſſionaries.

I ought not to conceal how acceptable thoſe little *Pieces* have been to the World, nor what good they have done among thoſe for

Of the Infallibility *of the* Church.

for whoſe uſe they were chiefly deſigned. And this thoſe of the other ſide have been ſo ſenſible of, that they have thought it worth their while to ſet out a pretended *Confutation* of them both: called,

3. The *Plain Man's* Anſwer to his *Country Parſon's* Admonition: Together with the *Miſſionaries* Anſwer to the *Plain Man's Reply.*

To which the worthy Author of the Two firſt Treatiſes, has lately replied, under theſe Titles,

4. *A* Defence *of the* Country Parſon's Admonition.
5. *A* Defence *of the* Plain Man's *Reply.*

And here I think this Controverſie has ended. If any Anſwer has been publiſhed to theſe laſt Papers, it is more than I have yet ſeen or heard of; and I believe there is none. As for thoſe ſeparate Diſcourſes that have come forth, relating to this matter, the Principal, if not all, are theſe that follow.

On the Part of the Church *of* England.

1. *The* Pillar *and* Ground of Truth; *a Treatiſe ſhewing that the* Roman Church *falſly claims to be* THAT *Church, and the* Pillar *of* THAT *Truth mentioned by S.* Paul, *in* 1 *Tim.* III. 11, 15.
2. *A Diſcourſe concerning a* Judg of Controverſies *in matters of Religion.*
3. *A Plain and Familiar Diſcourſe by way of* Dialogue, *betwixt a* Miniſter *and his* Pariſhioner, *concerning the* Catholick Church.
4. *Reaſons why a* Proteſtant *ſhould not turn* Papiſt, *in a* Letter *to a* Romiſh Prieſt.

5. *Mon-*

5. *Monſieur* Claude's *Conference with the Biſhop of* Meaux.
6. *An Hiſtorical Examination of the* Authority *of* General Councils.
7. *Of the* Authority *of* Councils, *and the* Rule of Faith.
8. *Sermon on S.* Mark's *Day, by Dr.* Patrick.
9. *Doubts concerning the* Roman Infallibility.
10. *A Short Diſcourſe concerning the* Church's Authority *in* Matters of Faith.

Of the Authority *of the* Church.

On the Church of Rome's *Side.*

1. *A* Peaceable Method *for the re-uniting* Proteſtants *and* Catholics *in Matters of Faith. Written in* French *by* Monſieur Maimbourg.
2. Seek and ye ſhall find: *or a ſearch into the* Grounds *of* Religion, *&c.*
3. *Monſieur de* Meaux's Conference *with Monſieur* Claude *concerning the* Authority *of the* Church.

SECT. V.

To theſe Diſputes concerning the Church, *I do not know any that I can ſo fitly ſubjoin, as thoſe which regard the pretended* Priviledges *and* Authority *of St.* PETER, *and of the* POPES *as Succeſſors.*

IT is now ſome time ſince an Eminent Perſon of the other Communion, Dr. *Godden*, began the Conteſt as to this matter, in a *Sermon* Preach'd by him in the *Queen Dowagers* Chappel, and called, *A* Ser-

Of S. Peter, *and the* Pope.

A Sermon of St. Peter, *preached before her Majeſty, the* Queen Dowager, *June* 29. 1686.

In requital of this, a very Learned Man of our *Church*, ſet out a Sermon which he had occaſionally Preach'd in his own *Church*, the very ſame Day, upon the ſame *Text*; intituled,

A Sermon Preach'd upon S. Peter's *Day; Printed at the deſire of ſome that heard it, with ſome Enlargements, by a* Divine *of the* Church of England.

I will not ſay any thing more of theſe Two *Diſcourſes*, than this, That whoſo pleaſe to read them, will find what is to be urged from that famous *Text*, *Thou art* Peter, *&c.* on either ſide; and when they compare them together, may judg as they ſhall find the evidence of Truth to incline them.

But of this large Subject much more has been ſet forth; and it ſhall ſuffice to give a very brief Account of it.

1. *The* Catholick Ballance; *or a Diſcourſe determining the Controverſies concerning,*
   1. *The* Tradition *of* Catholic Doctrines.
   2. *The* Primacy *of S.* Peter, *and the* Biſhop of Rome.
   3. *The* Subjection *and* Authority *of the* Church *in a* Chriſtian State.
2. *The* Antiquity *of the* Proteſtant Religion; *with an Anſwer to Mr.* Sclater's *Reaſons, and the Collections of* Nubes Teſtium.
3. *A modeſt Enquiry, Whether S.* Peter *were ever at* Rome, *and* Biſhop *of that* Church?

4. *Sure*

4. *Sure and Honeſt Means for the* Converſion *of all* Hereticks; *and wholeſome Advice and Expedients for the* Reformation *of the* Church.
5. *Dialogues between* Philerene *and* Philalethe.

Of St. Peter *and the* Popes Supremacy.

Theſe are, I think, the chief *Diſcourſes* that have been Publiſhed by our *Divines* relating to the *Prerogatives* and *Authority* that ſome pretend to, in behalf of S. *Peter*, and the *Biſhops* of *Rome*, his Succeſſors. As for thoſe which have been ſent abroad on this *Head* by thoſe of the *Other Communion*, theſe are the Principal that have come to my Knowledg.

1. *St.* Peter's *Supremacy faithfully diſcuſs'd according to Holy* Scripture, *and* Greek *and* Latin *Fathers: By Mr.* Clenche.
2. *The* Popes Supremacy Aſſerted *from the Conſiderations of ſome Proteſtants, and the practice of the Primitive Church, in a* Dialogue *between a* Church-Divine *and a* Seeker. *In Vindication of* Nubes Teſtium.

Concerning this laſt Diſcourſe, you muſt obſerve, that it does belong to the Controverſie about the *Nubes Teſtium* betwixt the *Repreſenter* and the Divine of our *Church* who anſwered that Collection. The *Repreſenter* made a very faint defence of his *Nubes* againſt that Anſwer, but gave it a good Title, calling it, *The Primitive Fathers no Proteſtants:* To which Mr. *G.* ſhortly after replied in his *Primitive Fathers no Papiſts*; after which that Controverſie reſted, till the *Repreſenter* peept out again with this Tract in defence of one point only of his *Nubes Teſtium*; but whoever will take the pains to look into it, will find that the *Repreſenter*'s Stock is quite ſpent, and therefore he is forc'd to patch up theſe Learned Dialogues out of his own *Nubes Teſtium*, and the *Appendix*, with the addition only of a few bold ſtrokes (which *Sabran* would have call'd Calumnies) about Dr. *Sherlock*, &c. So that this Book deſerves no Anſwer at all; however a very Learned

Of St. Peter *and the* Popes Supremacy.

Perſon of our Church having undertaken to anſwer Mr. *Clenche's* Book, and Dr. *Godden's Sermon* about the *Pope's Supremacy*, hath condeſcended to conſider this Tract alſo, and the world will very ſpeedily be obliged with a Compleat and Learned Anſwer to them all under this Title.

A Diſcourſe of the Popes Supremacy, *in Two Parts:*

The Firſt, In Anſwer to a Treatiſe Entitul'd, Saint Peter's Supremacy faithfully diſcuſs'd *according to Holy* Scripture *and* Greek *and* Latin Fathers. *And to a* Sermon *of St.* Peter *Preach'd before her Majeſty, the* Queen Dowager *on St.* Peter *and St.* Paul's *day, by* Tho. Godden, D. D.

The Second, In Anſwer to a Diſcourſe *Entitul'd, The* Pope's Supremacy aſſerted from the Conſiderations of ſome Proteſtants, and the Practice of the Primitive Church in Vindication of *Nubes Teſtium.*

SECT. VI.

Such have been the Treatiſes *that have paſs'd on both ſides concerning the* Popes Authority. *The next* Point *which ſeems to follow the neareſt upon theſe, and which indeed is chiefly founded on Arguments drawn from the Pretences before mention'd, is that of our unwarrantableneſs in* ſeparating *from the* Church of Rome, *and* Chair of St. Peter: *And concerning which much has been done on both ſides.*

AS for *our Divines*, the Treatiſes they have publiſh'd in *Vindication* of our Reformation from the Charge of *SCHISM* and *HERESIE*, have been theſe that follow. 1. *A*

Of the Charge *of* Schiſm *and* Hereſie.

1. *A Vindication of the* Church of England *from the foul aſperſions of* Schiſm *and* Hereſie *unjuſtly caſt upon her by the* Church of Rome. *In two Parts.*
2. *An Anſwer to a late* Printed Paper *given about by ſome of the* Church of Rome; *In a* Letter *to a* Gentleman.
3. *An Anſwer to the Conſiderations which obliged Dean* Manby *to embrace what he calls the* Catholic Religion.
4. *Notes upon* Lucilla *and* Elizabeth.
5. *An* Apologetical Vindication *of the* Church *of* England, *in Anſwer to thoſe who reproach her with the Engliſh* Hereſies *and* Schiſms, *or ſuſpect her not to be a* Catholic Church, *upon their account.*
6. *A few plain reaſons why a* Proteſtant *of the* Church *of* England, *ſhould not turn* Roman Catholic.
7. *An Anſwer to the* Spirit *of* M. Luther, *and the* Original *of the* Reformation, *lately Printed at* Oxford.
8. *Animadverſions of Mr.* W's *Diſcourſe of* Church-Government. *In two Parts.*
9. *Reflections on the relation of the* Engliſh Reformation, *lately Printed at* Oxford: *and on the* Oxford Theſes, *Two Parts.*
10. *An Anſwer to a Book Intituled,* Reaſon *and* Authority, *or the Motives of a late Proteſtant's Reconciliation to the* Catholick Church. *Together with a brief Account of* Auguſtine *the* Monk, *and the Converſion of the* Engliſh.
11. *The* State *of the* Church *of* Rome *when the* Reformation *began; as it appears by the* Advices *given to* Paul III. *and* Julius III. *by Creatures of their Own.*

Of the Charge *of* Schiſm *and* Hereſie.

12. *The* Queries *offer'd by* T. W. *to the* Proteſtants *concerning the* Engliſh Reformation, *Re-printed and* Anſwer'd.

Nor have thoſe of the *Roman Communion* been ſparing in this *Argument*; but have made this a Great Subject of Contention againſt us: As will appear by the following Account.

1. Lucilla *and* Elizabeth, *or the* Donatiſt *and* Proteſtant Schiſm *Parallel'd.*
2. *The Sum of a* Conference *had between two* Divines *of the* Church of England, *and two* Catholic Lay-Gentlemen, *in* 1671.
3. *The* Church of England truly repreſented *according to Dr.* Heylin's *Hiſtory of the Reformation.*
4. *The Conſiderations which obliged* Peter Manby *Dean of* London-Derry *to embrace the* Roman Catholick Religion.
5. S'cheſtrate *his Diſſertation againſt Dr.* Stillingfleet, *concerning* Patriarchal *and* Metropolitical Authority.

As to this Book, ſince Mr. *Schelſtrate's* Friends have ventured to expoſe his dull Book in a Tranſlation here, the Reverend and Moſt Worthy Dean of *Paul's* will not fail, if God continue him health and opportunity, to give an Anſwer; and I am ſure the world will not be angry with me for raiſing their Expectations of the Dean's Anſwer, ſince they are ſatisfied that he will make them ſufficient amends for them.

6. *A Diſcourſe concerning the* Spirit *of* Martin Luther, *and the* Original *of the* Reformation.
7. Church-Government *Part* V. *A Relation of the Engliſh* Reformation, *and the lawfulneſs thereof examined.*

8. *Some*

8. *Some* Queries *to* Protestants *concerning the* English Reformation : by *T. W.*
9. *The Schism of the* Church of England *Demonstrated in Four Arguments, formerly proposed to Dr.* Gunning *and Dr.* Pearson *the late Bishops of* Ely *and* Chester, *by two* Catholick Disputants, *in a celebrated Conference upon that Point.*

Of the Charge *of* Schism *and* Heresie.

This little Paper with a large Title was the other day Reprinted at *Oxford* by the Converts there. The foul dealings and egregious disingenuity concerning that Conference, as well as the weakness and falseness of its Arguments, have been fully shewn in an Answer we have received just now from *Cambridg*, from a Reverend Person who was particularly related to one of those abused Bishops. The Title of his Answer is,

The Reformation of the Church of England *justified, according to the Canons of the* Council *of* Nice, *and other General Councils, and the Tradition of the* Catholick Church, *being an Answer to a Paper Re-printed at* Oxford, *&c.*

SECT. VII.

And these are the chief Treatises *that have been publish'd on these more* General Points. *We come now to examine what has been done on the more* particular Controversies. *And first we will begin with that which is the* Ground *of all,*

The RULE of FAITH.

MAny have been the Debates concerning this ; both with relation to what we suppose to be the only Divine *Rule, viz.* The

Of the Charge *of* Schiſm *and* Hereſie.

12. *The* Queries *offer'd by* T. W. *to the* Proteſtants *concerning the* Engliſh Reformation, *Re-printed and* Anſwer'd.

Nor have thoſe of the *Roman Communion* been ſparing in this *Argument*; but have made this a Great Subject of Contention againſt us: As will appear by the following Account.

1. Lucilla *and* Elizabeth, *or the* Donatiſt *and* Proteſtant Schiſm *Parallel'd.*
2. *The Sum of a* Conference *had between two* Divines *of the* Church of England, *and two* Catholic Lay-Gentlemen, *in* 1671.
3. *The* Church of England truly repreſented *according to Dr.* Heylin's *Hiſtory of the Reformation.*
4. *The Conſiderations which obliged* Peter Manby *Dean of* London-Derry *to embrace the* Roman Catholick Religion.
5. S'cheſtrate *his Diſſertation againſt Dr.* Stillingfleet, *concerning* Patriarchal *and* Metropolitical Authority.

As to this Book, ſince Mr. *Schelſtrate's* Friends have ventured to expoſe his dull Book in a Tranſlation here, the Reverend and Moſt Worthy Dean of *Paul's* will not fail, if God continue him health and opportunity, to give an Anſwer; and I am ſure the world will not be angry with me for raiſing their Expectations of the Dean's Anſwer, ſince they are ſatisfied that he will make them ſufficient amends for them.

6. *A Diſcourſe concerning the* Spirit *of* Martin Luther, *and the* Original *of the* Reformation.
7. Church-Government *Part* V. *A Relation of the Engliſh* Reformation, *and the lawfulneſs thereof examined.*

8. *Some*

8. *Some* Queries *to* Proteſtants *concerning the* Engliſh Reformation: by *T. W.*
9. *The Schiſm of the* Church of England *Demonſtrated in Four Arguments, formerly propoſed to Dr.* Gunning *and Dr.* Pearſon *the late Biſhops of* Ely *and* Cheſter, *by two* Catholick Diſputants, *in a celebrated Conference upon that Point.*

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The Reformation of the Church of England *juſtified, according to the Canons of the* Council *of* Nice, *and other General Councils, and the Tradition of the* Catholick Church, *being an Anſwer to a Paper Re-printed at* Oxford, *&c.*

SECT. VII.

And theſe are the chief Treatiſes *that have been publiſh'd on theſe more* General Points. *We come now to examine what has been done on the more* particular Controverſies. *And firſt we will begin with that which is the* Ground *of all,*

The RULE of FAITH.

MAny have been the Debates concerning this; both with relation to what we ſuppoſe to be the only Divine *Rule, viz.* The

Of the Rule *of* Faith.

HOLY SCRIPTURE, and with reference to that other which thoſe of the *Church of Rome* have added to it, *viz.* The TRADITION of the *Church*. And,

1. As to the Point of the HOLY SCRIPTURE, theſe Diſcourſes have paſs'd of late concerning it:

On the part of the Church *of* Rome.

1. *The* Proteſtant's *Plea for a* Socinian, *juſtifying his Doctrine from being oppoſite to* Scripture, *&c.*
2. *Proteſtancy deſtitute of* Scripture Proofs.
3. *A Requeſt to Proteſtants to produce plain* Scriptures, directly *Authorizing* xvi Tenets *held by them.*
4. *The 6th, 7th, 8th, 9th, and* 10*th* Chapters *of the* Second Part *of the* Catholic Repreſenter.
5. *An* Addreſs *to the* Miniſters *of the* Church of England.
6. *A Clear Proof of the* Certainty *and* Uſefulneſs *of the* Proteſtant Rule of Faith.

On the Proteſtant *Part.*

1. *The difference betwixt the* Proteſtant *and* Socinian Methods, *in Anſwer to a Book written by a* Romaniſt, *and intituled,* The Proteſtants Plea for a Socinian.
2. *An Anſwer to the* Requeſt to Proteſtants *to produce plain* Scriptures *directly Authorizing their Tenets.*
3. *A Summary of the* Principal Controverſies *between the* Church of England *and the* Church of Rome, *in*

in Anſwer to Proteſtancy deſtitute of Scripture proofs. *Of the* Rule *of* Faith.

4. *The* Lay-Chriſtians *Obligation to read the* Holy Scripture.

5. *The Peoples right to read the* Holy Scripture *aſſerted; in Anſwer to the 6th, 7th, 8th, 9th, and 10th Chapters of the 2d part of the* Popiſh Repreſenter.

6. *A Treatiſe proving* Scripture *to be the* Rule of Faith; *writ by* Reginald Peacock, *Biſhop of* Chicheſter, *before the* Reformation, *about the year* 1450.

7. *An Anſwer to the* Addreſs *preſented to the* Miniſters *of the* Church of England.

8. *A* Vindication *of the* Anſwer *to the* Popiſh Addreſs, *preſented to the Miniſters of the* Church of England; *In reply to a Pamphlet, abuſively Intituled,* A Clear Proof of the Certainty and Uſefulneſs of the Proteſtant Rule of Faith.

2. For what concerns the other *Point*, TRADITION; it has been the great Endeavour of ſome of late to ſet up once more the *Infallibility* of it. But none with more Noiſe, by an Accident, which I am now to recount, than Mr. *G.* and the great Maſter of *Controverſie*, and Patron of this new *Hypotheſis*, J. S.

It happen'd about a Year and half ſince, that the forwardneſs of Mr. *G.* to engage in a Diſpute wherein he was ſure to have the diſadvantage both in the *Point*, and in the *Perſon* that was to manage it againſt him, led him into a Conference with the *Reverend* and *Learned* the Dean of *Pauls*. I need not ſay what paſſed there, the whole having ſince been publiſhed: The Subject of the Debate, was the *Infallibility* of *Oral Tradition*. The *Conference* being over, Mr. *G.* (according to the perpetual *Cuſtom* of the *vain* and *aſſuming ſpirit* of that Party) began to make great Boaſts in the Coffee-

Of the Rule *of* Faith.

Coffee-houſes, what *Feats* he had done, and how great a *Victory* he had gained; tho the *Gentleman*, for whoſe ſake the *Conference* was held, declared himſelf much more confirmed in the *Communion* of our *Church* than he was before, and reſolved to continue in it. This enforced the *Dean* to publiſh a ſhort Expoſtulatory Letter, called,

1. *A* Letter *to Mr.* G. *giving a true* Account *of a late* Conference *at the D. of* P.

In return to this, Mr. *M.* who was with Mr. *G.* at the *Conference*, returned a Letter or two to Dr. *Stillingfleet*, concerning the *Conference*; and theſe produced a ſecond from the *Dean* of St. *Pauls*, called,

2. *A ſecond* Letter *to Mr.* G. *in anſwer to* two Letters *lately Publiſh'd concerning the* Conference *at the* D. *of* P.

One of the *Anſwers* to the *D.* of P's firſt Letter, was called,

3. *A* Letter *to the* D. *of* P. *in Anſwer to the* Arguing part *of his* Firſt Letter *to Mr.* G.

To this a Perſon not yet concerned, put in a *Reply*, Intituled,

4. *A* Letter to a Friend; *reflecting on ſome paſſages in a Letter to the* D. *of* P. *in Anſwer to the* Arguing part *of his* firſt Letter *to Mr.* G.

And here Mr. *J. S.* was thought fit to be *entruſted* with carrying on this *weighty Controverſie*; which he did in ſeveral Letters, which he calls *Catholic Letters*; in Anſwer to the *former* Letter, to the *ſecond* of the *Dean*'s, and to a *Sermon*, which in purſuance of this *Controverſie*, he *preached* at *Guildhall*. To theſe Dr. *S.* has ſince replied in a *Treatiſe*, which he calls

5. *A*

5. *A Diſcourſe concerning the* Nature *and* Grounds *of the* Certainty *of* Faith, *in Anſwer to* J. S. *his* Catholic Letters. *Of the* Rule *of* Faith.

It was expected that this excellent *Diſcourſe*, which made ſuch a diſcovery of the *Vanity* and *Contradictions* of that buſie Man, would have *ſtopt* his mouth for the *future*, eſpecially ſince the *Blackloiſt Hereſie* was now like to be brought on the *Stage* again. But *J. S.* was long ſince paſt ſuch *Modeſty*; and ſince, if the *worſt* that can come, he can *eat his words* now again, as well as he did before, when he was cited to *Rome*, to be cenſured for thoſe dangerous *Heretical Opinions* which he is now again broaching in *England:* He is for venturing on, and wrote a *Fifth Catholic Letter* (as he ridiculouſly calls it) againſt the *Dean*. But tho his *Letter* has, I believe, met with as few *Readers* as Himſelf has *Admirers*, and there is no *danger* in the world of its doing any *miſchief*, ſince I do not believe it poſſible to *hire* any Men of *Senſe* to read three Pages in it; yet in *compaſſion*, I ſuppoſe, to the *poor head-ſtrong man himſelf*, there is a very *Learned Perſon* hath undertaken to anſwer not only that *Fifth Letter*, but the other *Diſcourſes* of the *Romaniſts* about *Tradition*, in

An Hiſtorical Diſcourſe *concerning* Tradition.

This we may expect to have *publiſhed* ſhortly. In the mean time the *Reverend Dean* himſelf did take another and more *effectual courſe* to diſprove *J. S*'s. *phantaſtical Demonſtrations* of *Oral Tradition*, by ſhewing, that tho we ſhould allow *Tradition* to be as certain and infallible a *Rule* as they deſire, yet it would do them no ſervice, who in all thoſe *Points* wherein they differ from us, have no *Catholic Tradition* to warrant them; upon this, in a ſhort time after the publiſhing his *Diſcourſe*, he ſet forth the *Firſt Part* of a Work which we ſuppoſe may put a final end to this Debate, *viz.*

Of the Rule *of* Faith.

6. *The* Council *of* Trent *examined and diſproved by* Catholic Tradition; *in the main* Points *in controverſie between* Us *and the* Church of Rome: *With an account of the* Times *and* Occaſions *of Introducing them.* Part I.

We are promiſed a *Second Part*, if God continue the *Reverend Author* health and leiſure; we cannot but earneſtly wiſh for it, ſince the *Firſt Part* was ſo very *acceptable*, and ſo very *ſatisfactory*.

And thus far this *Controverſie* has been carried on on both ſides. I had almoſt forgot to obſerve, that tho the *Dean* of *Pauls* himſelf undertook Mr. *J. S.* his *Catholick Letters*; yet the *Reflecter* was not wanting to his own *Defence* as far as he was particularly concern'd in them. But in a *Second Diſcourſe* defended his *Letter* againſt Mr. *J. S.* his Attack in his *Second Catholic Letter:* The *Treatiſe* is called,

7. *The* Reflecters *Defence of his Letter to a Friend, againſt the furious aſſaults of Mr.* J. S. *in his* Second Catholic Letter. *In four* Dialogues.

Beſides this long Encounter upon the ſcore of *Tradition*, other Diſcourſes have been publiſhed on both ſides upon this *Point*, Whether the *Church of Rome* has indeed ſuch an *Antiquity* as it pretends, for the *Articles* in diſpute betwixt us? And ſuch was,

Firſt, The famous *Collection* of one of their earlieſt *Converts*, Mr. *Sclater*, Miniſter of *Putney*, in a Book which he call'd,

1. Conſenſus Veterum: *or the Reaſons of* Edward Sclater *Miniſter of* Putney, *for his Converſion to the* Catholic Faith and Communion.

And to which a *Reply* was publiſhed, that has put an end to this Undertaking, *viz.*

2. Veteris

Of the Rule of Faith.

2. Veteres Vindicati: *In an Expoſtulatory Letter to Mr.* Sclater *Miniſter of* Putney, *upon his* Conſenſus Veterum.

But the next *Collection* was more general, and has run into a longer Debate: It was called,

1. Nubes Teſtium: *Or, A* Collection *of the* Primitive Fathers, *giving Teſtimony to the Faith once delivered to the* Saints.

To this the ſame *Learned Man* who had before encountred Mr. *Sclater*'s Pretences, gave a ſhort but exact Anſwer; and ſhew'd, That tho the *Repreſenter* (for it ſeems his it was) called it a *Collection* of the *Primitive Fathers*, he might much better have entituled a Collection of *Natalis Alexandre*, out of whom he ſtole the far greateſt part of it. The *Repreſenter* will, I hope, excuſe this Reflection, which I make only for the ſake of *Truth*, and to ſhew how unwilling I am in any thing to deſerve being thought a *Miſrepreſenter*; which is now become as dangerous a Name, as ever that of *Heretick* or *Schiſmatick* was heretofore. The *Anſwer* is called,

2. *An* Anſwer *to the Compiler of the* Nubes Teſtium: *Wherein is ſhewn, That* Antiquity *did not for the firſt five hundred years* Believe, Teach, *or* Practice, *as the* Church of Rome *doth at preſent* Believe, Teach, *and* Practice.

And here we are to meet a very ſtrange Accident, the great *Chaſtiſer* of *Miſrepreſenters*, that honeſt, ſincere man that cannot endure falſe dealing, but was dropt down from Heaven to be the Scourge and Cenſor of a licentious Age, himſelf became a *Miſrepreſenter*; And by a ſtrange kind of *Metamorphoſe*, from an *Angel of Light* transforming himſelf into a *Spirit of Darkneſs*. In ſhort,

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He was it ſeems enraged to the laſt degree, to ſee not only his venerable *Authorities* all ruined, but his *Treaſury* diſcovered, and the very places mark'd from whence he had ſtollen his Book, without ſo much as once acknowledging to whom he was beholden for it. And yet what ſhould he do? *Reply* to it fairly he could not; for after all his ſhew of *Antiquity*, the *Fathers* were a ſort of *Chriſtians* that he was utterly unacquainted with; and had he been as well verſed in them as he is in *Natalis Alexander*, yet could he not have fairly brought them to ſpeak in behalf of his *Church*. He therefore reſolved under a new form to pickeer with the *Author*, and ſee if he could prevent him by ſome cunning ſtratagem from being in a capacity of ſhewing him any ſuch trick for the future. And therefore now no more the Reverend *Father* he was before, but as a *Zealous Brother* of the other extreme, though yet a *Miſrepreſenter* ſtill, he lets flie at the *Principles* of his Adverſary; and undertakes out of his grand concern for the *Proteſtant Intereſt*, to ſhew our *Divines* that this Gentleman was one, who for all his pretences in their behalf, really endeavour'd to ſet up *Popery* in *Maſquerade*. And to this end came out a formal Piece called,

3. *A Letter from a* Diſſenter *to the Divines of the* Church of England *in order to a Union.*

But to the great ſurprize of this Gentleman, his Adverſary who it ſeems was as well acquainted with *Henry Hill*'s Preſs, as *Natalis Alexander*'s Hiſtory, and by a ſort of beauties ſo eſſential to the *Repreſenter*, that do what he can he is not able to diſguiſe himſelf, preſently found out what an *Aſs* was crept into the *Lion*'s Skin. And to let the whole world ſee what an honeſt fair dealer this *Repreſenter* is, he quickly gave an account of it in Print, in his Anſwer to the *Pamphlet*, Intituled,

4. *A* Vindication *of the* Principles *of the Author of the Anſwer to the Compiler of the* Nubes Teſtium, *from the Charge of* Popery: *In Anſwer to a late* pretended Letter *from a* Diſſenter, *to the* Divines *of the* Church of England.

To

To this I do not know that the *Repreſenter* has yet replied: But in defence of his *Nubes Teſtium* we have an Anſwer that every way befits the Character of its *Author:* It is call'd, *Of the* Rule *of* Faith.

5. *The* Primitive Fathers *no* Proteſtants: *Or a Vindication of* Nubes Teſtium *from the Cavils of the* Anſwerer.

And that has produced us another Defence: *viz.*

6. *The* Primitive Fathers *no* Papiſts: *In Anſwer to the Vindication of the* Nubes Teſtium. *To which is added an Hiſtorical Diſcourſe concerning* Invocation *of* Saints, *in Anſwer to the Challenge of Father* Lewis Sabran *the Jeſuit.*

And here it was thought this Controverſie would have ended, till the other day the *Repreſenter* peept out with his Defence of one Chapter of his *Nubes Teſtium*, which I have already mentioned under this Title,

The Popes Supremacy *Aſſerted.*

To which an Anſwer will be ſhortly in the Preſs.

And here this Debate might have ended, had not a ſhort *Poſtſcript* at the *cloſe* of the firſt Anſwer to the *Nubes Teſtium*, engaged our Worthy Author in a new Quarrel with Father *Sabran* a *Jeſuit*; and who is now grown more famous in the World from his *New Antagoniſt* the Proteſtant *Footman*, who as we have before obſerved, undertook the Defence of the Reverend *Maſter* of the *Temple* from ſuch pitiful *Cavils*, as indeed were not worth the while of the Learned man himſelf to take notice of; and are abundantly anſwer'd by his new and more proper *Antagoniſt.*

In his Sermon before the *King* at *Cheſter*, this *Jeſuit* told his Majeſty and the *Auditory*, that he follow'd the advice of St. *Auſtin* when he recommended himſelf to the Bleſſed *Virgins Interceſſion*, and adviſed them to do the ſame; And for this quotes his Thirty-fifth

Of the Rule *of* Faith.

fifth Sermon *de Sanctis*. Upon this there began a hot Debate in Letters betwixt *Sabran*, and the *Answerer*, concerning this *Authority* of St. *Austin*; and at last from a particular passage, rose up to a General Point, of the *Practise* of the *Primitive Church* as to the *Invocation of Saints*. The Pieces themselves may be consulted in this Order.

1. *A Letter to a Peer of the* Church of England, *clearing a Point in a Sermon Preach'd at* Chester, *in Answer to a* Postscript *joyned unto the Answer to* Nubes Testium.

2. *A Letter to Father* Lewis Sabran *Jesuit, in Answer to his Letter to a* Peer *of the* Church of England, *&c.*

3. *A Reply of* Lewis Sabran *of the* Society of Jesus, *to the Answer given to his Letter written to a Peer of the* Church of England, *&c.*

4. *A Second Letter to Father* Lewis Sabran, *Jesuit, in Answer to his* Reply.

And here the Controversie about St. *Austin*'s Sermon was either ended, or dropt, the *Jesuit* being now ferretted by the Second Letter out of all his starting holes. But Mr. *G.* in his *Primitive Fathers no Papists*, taking into Consideration a Challenge, which the *Jesuit* had made him in one of his Letters about *Invocation*, published an Historical Discourse to prove that *Invocation of Saints* was neither the Doctrine nor the Practice of the *Primitive Fathers*. Upon this the *Jesuit* begun again, after having taken a little breath, and in a whole sheet undertakes to answer that large Historical Account, with this Title,

5. *The Challenge of Father* Lewis Sabran *made out, against the Historical Discourse concerning* Invocation of Saints.

To

To which Mr. *G.* very ſoon after replied,

6. *A Third Letter to Father* Lewis Sabran, *Jeſuit*; *Wherein the* Defence *of his Challenge concerning* Invocation of Saints, *is Examin'd and confuted.*

In this Letter Mr. *G.* made ſuch Diſcoveries of the ſtrange diſingenuity, and confident ignorance of the Jeſuit, that he was reſolved to rid his hands of ſuch an Adverſary as had neither Learning nor Good-manners, and therefore told him in the Concluſion of his Letter that he would trouble himſelf no more with anſwering ſuch an Adverſary. Upon this the Jeſuit, whoſe only ſtock is Confidence, being turn'd off by his Learned Adverſary, was forc'd to addreſs his next Reply to a Third Perſon, and pitcht upon Mr. *Needham*, becauſe he had Licenſed Mr. *G*'s Third Letter to him; and directed a Letter to him with this Title,

7. *A Letter to* Dr. William Needham; *In anſwer to the* Third Letter *by him Licenſed, Written to Father* Lewis Sabran, *of the Society of* Jeſus.

To which Mr. *G.* did finally reply in an Addreſs to the *Jeſuit*'s Superiors; and this it's ſuppoſed will end this Controverſie, it is call'd,

8. *A Letter to the* Superiours, (*whether Biſhops or Prieſts*) *which approve or Licenſe the Popiſh Books in* England; *particularly to thoſe of the Jeſuits Order, concerning* Lewis Sabran, *a Jeſuit.*

And all theſe Engagements the firſt Anſwer to the *Nubes Teſtium* produced: But tho we now quit our *Author*, yet we muſt not therefore leave the *Subject*. For about the ſame time that the former *Anſwer* appeared, another Learned Perſon of our *Church* began to conſider it by Parts, in ſeveral Letters to a *Perſon of Quality*: And the Account of which I will now give, as far as the Pieces

Of the Rule *of* Faith.

Pieces are come to my knowledge. The firſt that appeared, was called,

1. *The Antiquity of the* Proteſtant Religion: *With an Anſwer to Mr.* Sclater's *Reaſons, and the Collections made by the Author of the Pamphlet intituled,* Nubes Teſtium. *In a Letter to a Perſon of* Quality. *The firſt Part.*

The next he Entituled,

2. *The Antiquity of the* Proteſtant Religion, *concerning* Images: *With an Anſwer to the Collections made by the Author of the Pamphlet, Intituled,* Nubes Teſtium. *In a Letter to a Perſon of* Quality. *The 2d. Part.*

What Notice has been taken of the *former* of theſe, I am not able to ſay; but the *latter* has produced us an *Anſwer*, Entituled,

3. *A* Diſcourſe *of the* Uſe *of* Images, *in relation to the* Church of England *and the* Church of Rome; *in Vindication of* Nubes Teſtium.

To which our *Author* has replied in

4. *A* Third Letter *to a Perſon of* Quality, *being a Vindication of the former; in Anſwer to a late Pamphlet, Intituled, A* Diſcourſe *of the Uſe of* Images.

And to that in purſuance of his *firſt Deſign*, has lately added a *Fourth*, which he calls,

5. *A* Fourth Letter *to a Perſon of* Quality; *being an Hiſtorical account of the* Doctrine of the Sacrament, *from the* Primitive times *to the Council of* Trent, *ſhewing the Novelty of* Tranſubſtantiation.

To

To conclude this Head, I ſhall only add one *General Diſcourſe* on this Subject, which I have before mention'd, and can never name too often, *viz.* *Of the* Rule *of* Faith.

Of the Authority of Councils, *and the* RULE of FAITH.

SECT. VIII.

Having hitherto purſu'd the buſineſs of the Rule of Faith, *and the Treatiſes that have been publiſh'd on the Occaſion of it; we will now go on to the more ſpecial Examinations that have been made by both theſe* Rules, *viz.* Scripture *and* Tradition, *of the particular* Points *in debate betwixt us. And becauſe I have juſt now mention'd ſome ſuch Examinations of the two great Rocks of offence to us, The* Worſhip of Images, *and the* Invocation of Saints; *it may not be amiſs firſt of all to ſee what has been further done upon theſe Arguments, and the other inſtances of what we eſteem,*

The IDOLATRY *of the* Church of Rome.

THere is perhaps nothing in all our *Diſputes* with thoſe of the other *Communion*, which they ſo unwillingly care to enter on, as this. They look upon the very Name of it to be a kind of *Reproach* to them, and would be thought as heartily, as we our ſelves can *Of the* Nature *of* Idolatry.

Of the Nature *of* Idolatry.

can deſire, to deteſt the *Guilt* of it. But yet 'tis too evident to be deny'd, that our *Charge* is very juſtly brought againſt them; and by conſequence that it ought not to be doubted, but that our *Separation* from them muſt have been moſt reaſonable, if it can indeed be made appear, as we are perſwaded we have plainly ſhewn, that we could not have continued in their *Communion*, without joining with them in the *Practice* of one of the greateſt of Sins, *viz. Idolatry*.

But before we come to the Particulars in which this *Charge* is brought againſt them, it is fit we ſhould firſt ſtate the general *Notion* of *IDOLATRY*; and this has been effectually done, but very lately. The Reverend the *Biſhop of Oxon*, having in a Treatiſe which he publiſhed for the abrogating of the *Teſt* and *Penal Laws*, given us juſt occaſion to do ſo. This Book is ſo well known, and the *Anſwer* to it was ſo lately publiſhed, that I ſhall not need ſay any thing more of either, but only add their Titles, which are theſe, *viz.*

1. *Reaſons for Abrogating the* Teſt.

2. *A Diſcourſe concerning the* Nature of Idolatry: *In which a late* Author's *true and only notion of* Idolatry *is conſider'd and Confuted.*

I muſt not forget to obſerve alſo, that the *Biſhop* in his *Tract* pretending to give a new and very ſtrange Account of the *Romiſh* Doctrine of *Tranſubſtantiation*, that part of his Book received two particular Conſiderations, the one in the *Preface* to the *Reverend Dean* of *Paul's* Book, Entituled, *The Council of* Trent *examined and diſproved by Catholick Tradition*: The other in a Learned Diſcourſe, under this Title.

3. Tranſubſtantiation *the* Peculiar Doctrine *of the* Church of Rome.

I am told we owe this Book to a very ingenious *Nonconformiſt*; and as we cannot but thank him for the *Diſcourſe* he has given us, ſo

ſo he deſerves to be thanked for his deſign of anſwering the other part of the *Biſhop's* Book about the *Nature of Idolatry*; in which he was prevented, as I am told, by the other *Diſcourſe* about the *Nature of Idolatry* coming out while that good deſign was under his hands. I cannot but wiſh that our *Brethren* had begun ſooner to aſſiſt us in ſuch a large *Controverſie* as we have been obliged to manage, and that others amongſt them would follow the Example, which this Learned Author has ſo worthily ſet before them. *Of the* Nature *of* Idolatry.

Another *Writer* hath given us a very ingenious ſhort *Anſwer* to both parts of the *Biſhop's* Book, and calls it,

4. *A* Diſcourſe *concerning* Tranſubſtantiation *and* Idotry, *being an* Anſwer *to the Biſhop of* Oxford's Plea *relating to thoſe two Points.*

As for the particular Inſtances wherein we make good this charge of *Idolatry* againſt them; I have before mentioned that of the *ADORATION of the HOST*, and the Diſcourſes that have been publiſhed on that Argument. The two Points remaining, and of which ſomething was ſaid under the laſt Head, are, the *WORSHIP of IMAGES*, and the *INVOCATION of SAINTS*. See above, Page 6. 19.

I. *Of the* WORSHIP of IMAGES.

Upon which *Point*, beſides the two Letters written in *Anſwer* to the *Nubes Teſtium*, the following Diſcourſes have alſo been ſet forth, *viz.* *Of the* Worſhip *of* Images.

1. *The Fallibility of the* Roman Church *demonſtrated from the manifeſt Error of the ſecond* Nicene *and* Trent *Councils; which aſſert, That the* Veneration *and* Honorary Worſhip *of* Images *is a* Tradition Primitive *and* Apoſtolical.

2. *A Diſcourſe concerning the* 2*d* Council *of* Nice, *which firſt introduced and eſtabliſhed* Image-Worſhip *in the* Chriſtian Church; *Anno Domini* 787.

Of the Invocation *of* Saints.

For the other Point,

II. *The* INVOCATION *of* SAINTS.

Many *Diſcourſes* have been Publiſhed, and a full account given of this Matter; and if we may judg by the ſlender Returns that have been made to them, little is to be ſaid in Vindication of this Superſtition. The *Treatiſes* that I have ſeen, are theſe that follow.

1. Speculum B. Virginis: *A Diſcourſe of the due Praiſe and Honour of the* Virgin Mary.
2. *A Diſcourſe concerning the* Worſhip *of the* Bleſſed Virgin, *and the* Saints; *with an Account of the Beginning and Riſe of it among Chriſtians; in Anſwer to Monſieur de* Meaux's *Appeal to the* ivth *Age, in his* Expoſition *and* Paſtoral Letter.
3. *Wholeſom* Advices *from the B.* Virgin *to her indiſcreet Worſhippers.*

This Piece was only a Tranſlation which an Ingenious Layman of our Church put into *Engliſh*, and ſet a large Preface before it: To this the *Catholick Repreſenter* gave an Attack in the *4th Chapter* of his *Second Part*; and thereby obliged our *Author* to make a ſmart Reply upon him, called,

A Letter to the Miſrepreſenter of Papiſts.

4. *An Account of the* Life *and* Death *of the B.* Virgin, *according to the* Romiſh Writers, *with the* Grounds *of the* Worſhip *paid to her.*
5. *The Life of S.* Mary Magdalene *of* Pazzi, *a* Carmelite Nun; *with a Preface of the Nature, Cauſes,*

ſes, Concomitants, and Conſequences of Extaſie *and* Rapture; *and a brief Diſcourſe added, about* diſcerning *and* trying Spirits, *whether they be of God.* *Of the* Invocation *of* Saints.

6. *An* Abridgment *of the* Prerogatives *of S.* Ann, Mother *of the* Mother of God.

7. *The Enthuſiaſm of the* Church of Rome *demonſtrated in ſome Obſervations upon the Life of* Ignatius Loyola.

8. *The* Virgin Mary *Miſrepreſented by the* Roman *Church*, &c. Part I. *Wherein Two of her Feaſts, her* Conception, *and* Nativity, *are conſidered.*

We are in hopes that the Excellent Author of this moſt ingenious and diverting Diſcourſe will e're long oblige the World with a Second Part, and teach the Papiſts at length to grow aſhamed of their intolerable Superſtitions towards the Virgin *Mary.*

As for thoſe of the *other Communion*, it is but little they have publiſhed in particular on this Subject, beſides what I have already mentioned. But two Pieces there are which I ought by no means to forget, *viz.*

1. Contemplations *on the* Life *and* Glory *of H.* Mary.

2. *An* Apology *for the* Contemplations, *by Dr.* I. C.

Which Apology was fully anſwered in the ingenious Preface to the Book called, *An Account of the Life and Death of the Bleſſed Virgin.*

SECT.

Of the Validity *of* Orders *in the* C. *of E.*

SECT. IX.

I ſhall mention but one Particular more, on which we have of late, as heretofore, been attack'd by thoſe of the Roman Church, *and effectually Vindicated our ſelves, both againſt their Calumnies, and their Reaſons; and that is as to the* Validity *of* ORDERS *in the* Church of England.

THE Occaſion of reviving this Matter, was given by a little *Scurrilous Libel* that went abroad, under the name of,

The Church of England *truly* Repreſented.

And in Reply to whoſe Calumnies, Three Diſcourſes have been Publiſhed, two of them new, the other only *reprinted*, viz.

1. *A* Vindication *of the* Ordinations *of the* Church of England; *in anſwer to a Paper written by one of the* Church of Rome, *to prove the Nullity of our Orders.*

2. *A ſhort Defence of the* Orders *of the* Church *of* England, *as by Law eſtabliſh'd; againſt ſome ſcattered Objections of Mr.* Webſter *of* Linne.

But this Subject hath been moſt largely and learnedly handled by the Learned Mr. *Brown* of S. *John*'s College in *Cambridge*, in his Sermon *ad Clerum*; and in another Sermon Preached before the Univerſity on *Commencement Sunday*; Tranſlated into *Latin*, and both together Printed at *Cambridge* under this Title.

3. *Concio*

3. *Concio ad Clerum habita coram Academia Cantabrigienſi* Junii 11. An. 1687. *pro Gradu Baccal. in S. Theologia; Ubi vindicatur* Vera & Valida *Cleri Anglicani, Ineunte Reformatione*, Ordinatio. *Cui acceſſit Concio habita* Julii 3, 1687. *de* Canonica Cleri *Anglicani Ordinatione Latine reddita & aucta; a* Th. Brown, S. T. B. Coll. D. Joh. Evang. *Soc. annexum eſt Inſtrumentum Conſecrationis* Matth. Parker, *Archiep.* Cant. *ex MS. C. C. C.* Cantabr.

Of the Validity *of* Orders *in the* C. *of E.*

I hear the worthy Author hath been very earneſtly requeſted to Tranſlate theſe *Latin* Sermons into *Engliſh*, for the uſe not only of our people, but of ſome of the *Romiſh* Prieſts; and I am told that he delays it only upon the account of ſome Anſwer that the Papiſts have been talking they would give to theſe Sermons; being deſirous to make his Tranſlation and Vindication one trouble. I cannot therefore but in the behalf of thoſe who are ſo deſirous to have theſe Sermons in *Engliſh*, requeſt our Adverſaries, That if they have any thing to ſay to them, they would make a little more haſte with it. And for the mighty Maſter of Controverſie, who I hear hath reſolved to anſwer a Paragraph in one of thoſe Sermons, I cannot without Indignation tell him, That Eight Months is more by ſeven and a half, than an ordinary Controvertiſt would have taken to anſwer ſuch a Piece in.

But in this Controverſie we have not been merely upon the Defenſive Part, but have attack'd their *Orders*, as well as defended our own. This a Learned Man of our Church hath done in a Book under this Title,

4. Roman Catholicks *uncertain whether there be any true* Prieſts *or* Sacraments *in the* Church of Rome.

SECT.

Miſcellany *Treatiſes.*

SECT. X.

Having thus reduced the Principal Treatiſes *that have been ſet forth, to their* Particular Heads, *as far as in ſo great a Confuſion of Matter I could well do it; it remains only to add here ſuch* Treatiſes *on both ſides, as I have before paſs'd by, or could not be ſo readily brought to any ſpecial Conſideration.*

NOW thoſe of this kind, which have been ſet forth by the CHURCH *of ROME*, are theſe,

1. Pax Vobis.
2. The Catholick Scripturiſt.
3. Queſtion of Queſtions.
4. Why are you a Catholic?
5. Popery Anatomized; *or the* Papiſts *clear'd from the falſe Imputation of* Idolatry *and* Rebellion.
6. Veritas Evangelica; *or the Goſpel* Truth *aſſerted in* xvi *uſeful* Queſtions.
7. *Pope* Pius *Profeſſion of* Faith *vindicated*, &c.
8. *Dr.* Sherlock *ſifted from his Bran and Chaff.*
9. *The Phariſee unmask'd.*
10. Aſſertio vii Sacramentorum; *by King* Henry viiith, *againſt* Luther.
11. *A Reform'd* Catechiſm, *by* P. Manby.

12. Animadverſions *on the Biſhop of* Bath's Sermon, &c. Miſcellany *Treatiſes.*

To theſe they have, becauſe not at leiſure to write new Books, or for ſome other better Reaſon, added an old Book written by one *F. Huddleſton*, a Benedictine; it is called,

13. *A ſhort and Plain Way to the Faith and Church*, &c.

To this there is an Anſwer almoſt finiſhed by a very Learned Perſon, who will demonſtrate to the World, how little that Book had in it to convince.

On Our Part *have appear'd of this* Miſcellany *kind, theſe that follow.*

1. *Remarks on* Popery Miſrepreſented, *with reference to the* Depoſing Doctrine.
2. *Pope* Pius's Creed, *with Comments.*
3. *The Additional Articles in Pope* Pius's Creed, *no* Articles *of the* Chriſtian Faith.
4. *A few plain Reaſons why a* Proteſtant *of the* Church of England *ſhould not turn* Roman Catholic.
5. *Thirty* plain, *but* ſound Reaſons *why* Proteſtants *differ from* Popery.
6. *A* Diſcourſe *ſhewing that* Proteſtants *are on the ſafer ſide, notwithſtanding the uncharitable Judgment of their* Adverſaries; *and that* their Religion *is the* ſureſt way to Heaven.

Miſcellany *Treatiſes.*

7. *A* Pacifick Diſcourſe *of the* Cauſes *and* Remedies *of the* Differences *about* Religion, *which diſtract the Peace of* Chriſtendom.

8. *The* Miſſionaries Arts *diſcover'd.*

9. *A Requeſt to* Roman Catholicks *to Anſwer certain* Queries *on ſeveral of their* Tenets *mention'd.*

10. *A Brief Account of the firſt riſe of the* Name Proteſtant, *&c.*

11. *An* Hiſtorical Relation *of ſeveral great and learned* Romaniſts *that have embraced the* Proteſtant Religion.

12. *A* Catechiſm *truly repreſenting the* Doctrines *and* Practices *of the* Church of Rome; *with an* Anſwer *to them.*

13. *Some Dialogues between Mr.* G. *and others; with* Reflections *on a Book call'd,* Pax Vobis.

But ſince our *Adverſaries* have been ſo unwary as to importune us for a *larger Anſwer*, there is one in the *Preſs* from a very *Learned Hand*, with this Title:

14. *The* Proteſtant *and* Popiſh *way of Interpreting* Scripture, *impartially compar'd, in Anſwer to* Pax Vobis, *&c.*

15. *The Plauſible Arguments of a* Romiſh Prieſt *Anſwer'd by an* Engliſh Proteſtant.

16. *A* Diſcourſe *between two Proteſtants, in Anſwer to a* Popiſh Catechiſm, *call'd,* A Short Catechiſm againſt all Sectaries.

17. *A*

17. *A Plain Defence of the Proteſtant Religion, fitted to the* Meaneſt Capacity: *being a full Confutation of the* Net for the Fiſhers of Men. Miſcellany *Treatiſes.*

18. *Some* Queries *to* Proteſtants *Anſwer'd: and an Explication of the* Roman Catholic's *Belief in Four great* Points *conſider'd*; 1. *Concerning their* Church. 2. *Their* Worſhip. 3. Juſtification. 4. Civil Government.

19. *The Judgment of* Private Diſcretion *in matters of Religion, defended in a Sermon at S.* Paul's Covent-Garden, *by Mr.* Kidder.

20. *The* Proteſtant Reſolved: *Or a* Diſcourſe, *ſhewing the* Unreaſonableneſs *of his turning* Roman Catholick *for Salvation.*

21. *A Diſcourſe, wherein is held forth the Oppoſition of the* Doctrine, Worſhip, *and* Practiſes *of the* Roman Church, *to the* Nature, Deſigns, *and* Characters *of the* Chriſtian Faith.

22. *Two ſhort* Diſcourſes *againſt the* Romaniſts, *by Mr.* Dodwell, Cambden *Profeſſor in the* Univerſity *of* Oxford.

23. *An Anſwer to a* Diſcourſe *concerning the* Celibacy *of the* Clergy, *printed at* Oxford.

24. *A Letter to a* Lady: *furniſhing Her with* Scripture Teſtimonies, *againſt the principal* Points *and* Doctrines *of* Popery.

In return to the laſt of theſe *Diſcourſes*, Father *Darrell* the *Jeſuit* has been pleaſed to ſet out a *Single Half Sheet*, which he calls,

Miſcellany *Treatiſes.*

A Letter to a Lady: *wherein he deſires a* Conference *with the* Gentleman *who writ Her that Letter.*

This is indeed a new way of anſwering Books, and becoming the buſie, aſſuming ſpirit of that *Society*. One would wonder, after ſo little Succeſs as they have hitherto met with in theſe Encounters, what ſhould move this *Reverend Father* to be ſo forward to come into the ſame Liſt with *Goodwin*, *Pulton*, and a few others of the ſame *Character*. For tho abundance of *Noiſe* in a *Conference*, and of *Miſrepreſentation* after, may help out a *weak Cauſe*, and an *Illiterate Defender* of it, when they are ſure beforehand of the perſon for whoſe ſake it is held: yet, methinks, they ſhould be more wary than to run upon ſuch Hazards, where, in all probability, they are not like either to gain their *Proſelyte*, or to have the opportunity of theſe kind of *Subterfuges* to aſſiſt them.

However, tho I have neither the Honour to know the *Lady*, or the *Author* of that Letter; yet, for this good *Father*'s ſatisfaction, I will venture for once to promiſe him, That if her *Ladyſhip* do's deſire it, not only the *Author* of that Letter will be ready to meet him, but to ſhew how willing we are to encourage a hopeful Deſign, let him chuſe his *Gownman* between *Blackwall* and *Hide-park Corner*, and I dare ſay there is not one among them all that on this or any other occaſion will decline to ſhew him how little reaſon he has for his forwardneſs.

I am now haſtning to an *End* of this *Undertaking*; and, I think, I cannot better *finiſh* it, than with a ſhort Account of a *Controverſie* which made no ſmall Noiſe in the World, between the *Reverend* Dr. *Teniſon*, and Father *Pulton* the *Jeſuit*.

About *Michaelmas* laſt they met at a Houſe in *Long Acre*, on the account of a Boy whom Mr. *Pulton* had perverted from our *Religion*. Great things were preſently talked, as uſual on ſuch occaſions, concerning this *Conference*; and the *Papiſts* fail'd not to boaſt of a *mighty Conqueſt* made over the *Doctor*. This forced him to reſolve on a *Publication* of what paſſed, tho otherwiſe as little fit, as deſigned to be communicated to the world. Each Party ſet forth his

his own Account, and firſt Mr. *Pulton* his, in two Books, called, Miſcellany *Treatiſes.*

1. *A true account of the* Conference, *&c.*

2. *A true and full account of a* Conference *held about Religion, between Dr.* Thomas Teniſon, *and* A. Pulton *one of the* Maſters *in the* Savoy.

Dr. *Teniſon*'s was Entituled,

3. *A true account of a* Conference *held about Religion, at* London, *Sept.* 29. 1687. *between* A. Pulton *Jeſuit, and* Thomas Teniſon, *D. D.*

This was followed on the *Jeſuit*'s part with a new *Diſcourſe*, called,

4. *Remarks of* A. Pulton, *upon Dr.* Thomas Teniſon's *late Narrative, with a Confutation of the Doctor's* Rule of Faith; *and a Reply to* A. Creſſener's *pretended Vindication.*

To which Dr. *Teniſon* reply'd in a ſecond Treatiſe, *viz.*

5. *Mr.* Pulton *conſider'd*, &c.

And this produced another *Diſcourſe* from another hand, *viz.* Mr. *Meredith*, who was preſent at the *Conference*, called,

6. *Some farther* Remarks *on the late Account given by Dr.* Teniſon *of his* Conference *with Mr.* Pulton.

As for what is added in Mr. *Pulton*'s 3d. Treatiſe in Anſwer to *A. Creſſener*, the meaning of it is this: Mr. *Creſſener* a Schoolmaſter, being preſent at the *Conference*, Mr. *Pulton* in his account of it, gave

Miſcellany *Treatiſes.*

gave him ſome occaſion to complain of his *Relation* as to that part of it which concerned him; and therefore, to juſtifie himſelf, he publiſhed a ſhort *Treatiſe*, to which Mr. *Pulton* there refers, *viz.*

7. *The Vindication of* A. Creſſener, *Schoolmaſter in* Long-Acre, *from the aſperſions of* A. Pulton Jeſuit *and Schoolmaſter in the* Savoy.

And thus this *Controverſie* ended; but yet I muſt not leave it, till I have taken notice of another that it begat, and that no leſs memorable than the foregoing. For upon the occaſion of this *Conference*, a Paper was taken notice of, much uſed by the puny *Controvertiſts* of our days, called,

1. Speculum Eccleſiaſticum: *Or an* Eccleſiaſtical Proſpective Glaſs:

Written, as we are told, by a Souldier of that Party, *T. Ward*; and to which Dr. *Teniſon* procured a young Man, a Friend of his, to write an *Anſwer*; which he did, Entituled,

2. *The* Speculum Eccleſiaſticum *conſider'd, in its falſe* Reaſonings *and* Quotations.

But before this was publiſhed, the Doctor obtained a Copy of a *Defence* which the Souldier had prepared of his Quotations, but was not yet come from the *Preſs*; and to finiſh all at once, an *Anſwer* was ſet forth to that too at the ſame time ere it could appear abroad in the world. This the Souldier reſented, and expreſſed his ſenſe of it in a Letter to Dr. *Teniſon*; which, together with a *Reply* to it, were publiſhed under the Title of,

3. *An* Anſwer *to the* Letter *of the Catholic Souldier, in a Letter from* C. D. *to* A. B. *the Examiner of his* Speculum.

How-

However, not long after the *Defence* was publiſh'd, with a dreadful Name, *viz.* Miſcellany *Treatiſes.*

4. Monomachia: *Or, A Duel between Dr.* Thomas Teniſon *Paſtor of St.* Martins, *and a* Roman Catholic Souldier.

And ſo I think this worthy *Controverſy* ended.

SECT. XI.

Having now run through the ſeveral Heads of Controverſy *that have of late exerciſed the Pens of our Learned Men in Defence of our* Religion, *it may not be amiſs to ſtop here awhile, and by a brief Recapitulation of the Whole, ſee what more remains to a compleat* Vindication *of our Selves againſt all the Tricks and Artifices, as well as againſt the* Arguments *of our Adverſaries.*

IT is ſufficiently evident from the foregoing *Collection*, what ſlender Returns thoſe of the *Church* of *Rome* have made to the many excellent *Diſcourſes*, which themſelves (without any provocation of ours) have extorted from us. And what prejudice they have hereby done to their Religion, I am confident they themſelves are not unſenſible. I need not ſay what a Number of *Diſputes* they have altogether let fall; how many of our *Books*, to this day, remain *Un-anſwer'd*, and are ever likely to be ſo. In a word, what Trifles many times they have ſet forth under the arrogant *Title* of FULL ANSWERS to thoſe they have thought fit to take Notice of. And now at laſt, to compleat all,

they ſeem to have utterly deſerted the *Controverſy*; and, too late, to ſee that *Truth* and *Learning* are not to be run down by thoſe who are utterly deſtitute of the *One*, and, as far as we may be allowed to gueſs by their performances, have but very ſlender pretences to the *Other*.

The truth is, *Popery* is a Religion fit only for an *Inquiſition* to maintain, and *Dragoons* to propagate. *Ignorance* and *Barbarity* brought it into the World; *Intereſt* and *Paſſion* maintain and keep it up: No ſooner did *Learning* begin to revive, but *Popery* began immediately to decay; and ever ſince, the *One* has ſtill decreaſed in proportion, as the *Other* has flouriſh'd. And to think at this time a day ſeriouſly to diſpute a *Nation* ſo reſolute and knowing as Ours, again into the Errors of it, plainly ſhews either that our *Adverſaries* have a very mean Opinion of *our Underſtandings*, or I am ſure deſerve that we ſhould have no very great one of *theirs*.

But whatever they once may have flatter'd themſelves withal, I am confident they now begin to be ſatisfied, That *Popery* is a *Religion* that will not thrive in our *Climate*. And tho they are pleaſed ſometimes to divert themſelves with our *Diviſions*, and it may be did from thence conceive ſome hopes of promoting their Intereſt amongſt us; yet I doubt not but they now ſee, that we are not ſo much *divided* amongſt *our ſelves*, as we are all of us heartily *united* againſt *them*.

As for the *Divines* of the *Church* of *England*, how firmly they have adhered to the *Proteſtant Intereſt*, is not unknown to any. Their *Preaching*, their *Converſation*, but, above all, their *Writings* declare it to the World: And how fouly, by conſequence, they were heretofore either *miſtaken*, or *miſrepreſented*, when they were expoſed by ſome (who I believe wiſh'd them ſo) as *Papiſts* in *Maſquerade*, or at leaſt as *Popiſhly affected*.

Never perhaps was there a *Controverſy* more ſucceſsfully managed than this has been in theſe late Years. Till now, theſe *Points* were handled in ſuch a manner, that if the *Learned* applauded the performance, yet the *Vulgar* were but little the better for it. But in theſe *Diſcourſes*, Strength of Argument, and Plainneſs of Diſcourſe ſeem to vie with one another. The *Arguments* ſo ſound, as to convince all Gain-ſayers; and yet the *Plainneſs* ſo great, that the

the meaneſt Perſons may comprehend the force of them. And thus have they purſued not one or two *Points*, but I may warrantably ſay, the *whole Controverſy* betwixt us. Inſomuch that from henceforth we may well excuſe them any farther trouble; till either our *Adverſaries* ſhall think fit to anſwer their *Diſcourſes*, or to advance ſome other *Arguments* than thoſe which have already been obviated and confuted.

But indeed there is no great likelihood of either of theſe; and I dare venture to promiſe my *Reader*, that let thoſe of the *Church* of *Rome* attacque him where they pleaſe, let them in writing or diſcourſe offer what they are able to him, he ſhall here in this *Collection*, which I therefore on purpoſe make of ſeveral of theſe *Treatiſes* under their proper *Heads*, find more than enough to anſwer all their *Allegations*.

I. General Discourses: *Or ſuch as conſider the moſt part of the* Points *in debate betwixt us.*

1. *The* Doctrines *and* Practices *of the* Church *of* Rome *truly* Repreſented.
2. *Anſwer to the Biſhop of* Condom's Expoſition.
3. Expoſition *of the* Doctrine *of the* Church *of* England.
4. *Two* Defences *of the* Expoſition.
5. *An* Anſwer *to the Compiler of the* Nubes Teſtium.
6. *The* Primitive Fathers *no* Papiſts.
7. *Pope* Pius's *Creed* with *Comments*.
8. *The additional* Articles *in Pope* Pius's Creed, *no* Articles *in the* Chriſtian Faith.

II. *Of* RELIGIOUS WORSHIP.

1. *A Diſcourſe concerning the* OBJECT *of* Religious Worſhip.
2. *A Diſcourſe concerning the* Devotions *of the* Church *of* Rome.

III. *Of* PRAYER *in an* UNKNOWN TONGUE.

1. *A Diſcourſe of* Prayer *in an* Unknown Tongue.
2. *A Treatiſe in Confutation of the* Latin Service, *&c.*

IV. *Of the* INVOCATION *of* SAINTS.

1. *A Diſcourſe concerning the* INVOCATION *of* SAINTS.
2. *Second* Defence *of the* Expoſition, *Artic. III.*
3. *An Anſwer to* Papiſts proteſting againſt Proteſtant Popery.
4. *Mr.* Gee's *third Letter to Father* Sabran.
5. *The* Primitive Fathers *no* Papiſts.

6. *A Diſcourſe in Anſwer to Monſieur* de Meaux's *Appeal to the IVth. Age.*

Particularly of the B. VIRGIN.

See ſeveral Diſcourſes collected, *pag.* 52, 53.

V. *Of* IMAGES *and* RELIQUES.

1. *The Antiquity of the* Proteſtant Religion *concerning Images.*
2. *The Vindication of it.*——See above, *pag.* 48.
3. *The* Fallibility *of the* Church *of* Rome *demonſtrated, from the manifeſt Error of the Second* Nicene *and* Trent *Councils, in the* Point *of* Images.
4. *A Diſcourſe concerning the 2d.* Council *of* Nice, *which firſt introduced and eſtabliſhed* Image Worſhip *in the* Chriſtian Church.
5. *Second* Defence *of the* Expoſition, *Part 2. Art. IV.*
6. *Anſwer to* Papiſts proteſting againſt Proteſtant Popery.

VI. *Of* IDOLATRY.

A Diſcourſe concerning the Nature of Idolatry, *in Anſwer to the* Biſhop *of* Oxon.

VII. *Of* MERITS; SATISFACTIONS; PURGATORY; *and* INDULGENCES.

1. *Two Diſcourſes of* Purgatory, *and* PRAYERS FOR THE DEAD.
2. Purgatory *proved by* Miracles.
3. Apology *for the* Pulpits. Appendix *of* Indulgences.
4. *The* Primitive Fathers *no* Papiſts. } *for* Purgatory.
5. Summary *of the* Controverſies. }
6. *A Diſcourſe concerning the* Merits *of Good Works.*

VIII. *Of the* SACRAMENTS.

An Hiſtorical Diſcourſe of the Neceſſity of the Miniſters Intentions, *in Adminiſtring the* Sacraments.

IX. *Of* Confession *and* Penance.

A Diſcourſe of Auricular Confeſſion, *as preſcribed by the Council of* Trent.

X.. *Of* Extreme Unction.

1. *A Diſcourſe of* Extreme Unction.

XI. *Of* Orders.

1. *A Vindication of the* Ordinations *of the* Church *of* England.
2. *A ſhort Defence of the* Orders *of the* Church *of* England.
3. Concio ad Clerum, *&c.* See *pag.* 54, 55.
4. Roman Catholics *uncertain whether there be any true* Prieſts *or* Sacraments *in the* Church *of* Rome.

XII. *Of the* Real Presence.

1. *A Diſcourſe of the* Holy Euchariſt *in the two great* Points, *of the* Real Preſence, *and the* Adoration *of the* Hoſt.
2. *A Reply to two* Diſcourſes, *printed at* Oxford, *&c.*

XIII. *Of* Transubstantiation.

1. *A Diſcourſe againſt* Tranſubſtantiation.
2. Tranſubſtantiation *no Doctrine of the* Primitive Fathers.
3. Full View *of the* Doctrines *and* Practices *of the* Ancient Church, *relating to the* Euchariſt, *&c.*
4. Tranſubſtantiation *contrary to* Scripture.
5. *A* Paraphraſe, *with* Notes *and a* Preface *on the* vith *of St.* John.
6. *The* abſolute Impoſſibility *of* Tranſubſtantiation *demonſtrated.*

See many other Tracts *above, from* pag. 22.

7. Veteres Vindicati, *in Anſwer to Mr.* Sclater.
8. *A Diſcourſe of the Holy* Euchariſt, *in Anſwer to Mr.* W.

9. Fourth

9. Fourth *Letter to a* Perſon *of* Quality. *See above,* p. 48.

10. Tranſubſtantiation *the peculiar Doctrine of the* Church *of* Rome. *See* p. 50.

XIV. *Of the* Sacrifice *of the* Mass.

1. *A Diſcourſe concerning the* Sacrifice *of the* Maſs.

XV. *Of the* Adoration *of the* Host.

1. *A Diſcourſe of the* Adoration *of the* Hoſt.

XVI. *Of* Communion *in* Both Kinds.

1. *A Diſcourſe of* Communion *in* One Kind, *in Anſwer to the Biſhop of* Meaux.

2. *A Demonſtration that the* Church *of* Rome *and her* Councils *have Erred, touching* Communion *in* One Kind.

XVII. *Of*

XVII. *Of the* Rule &c. *of* Faith.

1. *A Diſcourſe concerning a* Guide *in* Matters *of* Faith.
2. *The Proteſtant* Reſolution *of* Faith.
3. *Of the* Authority *of* Councils, *and of the* Rule of Faith.

XVIII. *Of the* Holy Scripture.

1. *An Anſwer to the* Requeſt *to* Proteſtants.
2. *A* Summary *of the Principal* Controverſies *betwixt the* Church of England, *and the* Church of Rome.
3. *The* Lay-Chriſtian's *Obligation to read the* Scripture.
4. *The* Peoples Right *to read the* Scripture.
5. *The* Proteſtant *and* Popiſh *way of* Interpreting Scripture, *impartially compared; in Anſwer to* Pax Vobis.

See other Diſcourſes above, *p.* 38, 39.

XIX. *Of* Tradition.

1. *A Diſcourſe about* Tradition.
2. *An Hiſtorical* Diſcourſe *concerning* Tradition.
3. *The* Council *of* Trent *examined and diſproved by* Catholic *Tradition.*

See more Diſcourſes above, *p.* 40, 41, 42.

To which I muſt add an Excellent *Treatiſe* omitted in its proper place, but which ought not by any means to be forgottten, called,

4. *A* Treatiſe *of* Traditions. *In 2 Parts.*

XX. *Of the* Church.

1. *A Diſcourſe of the* Unity *of the* Catholic Church *maintained in the* C. *of* E.
2. *A Diſcourſe of the Charge of* Novelty, *brought againſt the* Ch. *of* E.
3. *The* Notes *of the* Church. *See above, p.* 26.
4. *Of the* Unity *and* Authority *of the* Church : *See Diſcourſes above,* p. 28.
5. *Of the* Authority *and* Infallibility *of the* Church.

Several Diſcourſes, *p.* 29, 30, 31.

6. *Two ſhort* Diſcourſes *againſt the* Romaniſts, *by Mr.* Dodwell.

XXI. *Of St.* PETER, *and the* POPE.

1. *A Sermom Preach'd upon S.* Peter's *Day*
2. *The* Catholic Balance.
3. *A Diſcourſe of the* Pope's Supremacy, *in two Parts.*

See other Diſcourſes above, *p.* 32, 33, 34.

XXII. *Of the* REFORMATION.

1. *Two Diſcourſes concerning the* Neceſſity *of the* Reformation.
2. *An Anſwer to the* Spirit *of* Martin Luther, *and the* Original *of the* Reformation.
3. Reflections *on the Relation of the* Engliſh Reformation, *printed at* Oxford.

See other Diſcourſes above, *p.* 35, 36.

XXIII. *Of* SCHISM; *and* HERESY.

1. *A* Vindication *of the* Church *of* England, *from the foul* Aſperſions *of* Schiſm *and* Hereſie, 2 *Parts.*
2. *An* Apologetical Vindication *of the* Church *of* England, *&c.*

See other Diſcourſes above, *p.* 35, 36.

XXIV. *Of the* CELIBACY *of the* CLERGY.

1. *A Diſcourſe of the* Celibacy *of the* Clergy.
2. *An Anſwer to a Diſcourſe concerning the* Celibacy *of the* Clergy ; *Printed at* Oxford.

SECT. XII.

And now after ſo full an Account of theſe Diſcourſes, *and of the ſeveral* Controverſies *that have been handled in them; I have only remaining for the* Cloſe *of all, to give a ſhort Account of that Excellent Undertaking in which our* Divines *are at this time engaged; and which being finiſhed, I do not ſee what more can be deſired in order to our full Satisfaction in this Matter.*

I Have before recounted how by a joint Labour they run through the Conſideration of the pretended *Notes* of the *Church*, on which the *Romaniſts* eſtabliſh their uſurped *Authority*. No ſooner were thoſe ended, but they preſently reſolved upon another, and a more uſeful Project, which was to ſearch into our *Adverſaries Books*; and collect all thoſe *Paſſages* of *Scripture* which are uſually alledged by them to maintain their Errors. And by giving the true Explication of them, at once to ſecure their Flock from their falſe *Gloſſes*, and let them into a better underſtanding of thoſe

Sacred Books. In this Undertaking they have already made a conſiderable Advance, as will appear by the following Catalogue:

1. POPERY *not founded on* SCRIPTURE: *Or, The* Texts *which* Papiſts *cite out of the* Bible *for the Proof of the* Points *of* THEIR RELIGION, *examined, and ſhewed to be alledged without Ground.*

After which follow the *Texts* themſelves, which they bring for,

2. *The* Obſcurity *of the* Holy Scriptures.
3. *The Inſufficiency of* Scripture, *and the Neceſſity of* Tradition.
4. *The* Supremacy *of St.* Peter, *and of the* Pope, *over the whole* Church, *in Two Parts.*
5. *Their Doctrine of* Infallibility.
6. *The* Worſhip of Angels *and* Saints *departed. In two Parts.*
7. *The* Worſhip of Images *and* Reliques.
8. *The* Seven Sacraments, *and the Efficacy of them. In two Parts.*
9. *The* Sacrifice *of the* Maſs. *Two Parts.*

May they go on with Succeſs to finiſh this *Good Work*; whilſt we (for whoſe ſake they take all theſe pains) encourage their Endeavours, by a firm adherence both to *them* and to their *Doctrine*; and by our conſtant contending for the Faith we have received from them, declare to all the world, that *their Labour has not been in Vain in the Lord.*

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